

THE QUESTION BOX NOVEMBER

NOTE.—Questions are taken from all pages and occasionally include advertisements.

The Question Box Contest is open only to subscribers.

1. Who is Paul Sasaki?
2. What costs 35¢ per hundred?
3. Who stood on the streets for 2½ hours?
4. Where is Vällersvik?
5. Who is president of Cairo University?
6. What is "The Old Salt"?
7. Who is E. Lampert?
8. What is happening 700 miles outside El Paso, Texas?
9. Who traveled in a seaplane that was lost?
10. What was economically painless and plentiful?
11. What opened for its 38th year in September?
12. Who received a prize of \$25?
13. What program had to be submitted to a government?
14. Who wrote "Christian's Progress"?
15. What happened in Berlin in 1908?
16. What met in Stockholm in 1925?
17. Who publishes "A Gift That Lives"?
18. What happened on September 24?

QUESTION BOX PRIZES

New Rules for 1937

For correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1937, to receive credit.

A REMINDER

You will find page 517 of exceptional importance.

Be sure to read it and then obey that impulse.

MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.

Editorial and Subscription Office, 152 Madison Ave., New York City

Address all correspondence to the New York Editorial Office

Volume 28

NOVEMBER, 1937

Number 9

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MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

COMMITTEE ON PUBLICATION: J. J. Allen, *Chairman*, G. P. Beers, W. H. Bowler, T. F. Chambers, S. B. Hazzard, W. A. Hill, P. H. J. Lerrigo, Miles W. Smith, G. L. White, Janet S. McKay, Alice W. S. Brimson

Publication Office, 10 Ferry Street, Concord, N. H. Executive and Editorial Offices, 152 Madison Avenue, New York City

Entered as second-class matter at the Post Office at Concord, N. H., under the act of March 3rd, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920. PRINTED IN THE UNITED STATES OF AMERICA

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LETTERS

From the Editor's Mail Bag

It was somewhat of a jolt to read in the Editor's Mail Bag a letter declaring that "Your editorial comments from time to time on disarmament, war, and kindred public questions, appear decidedly out of place." And here I am thinking that it is part of my job as a missionary to preach Christ to the end that war shall cease and that there will be no further need for armament. To judge by the steady increase in the number of *MISSIONS* subscribers, a large proportion of the denomination consider it most appropriate that a magazine devoted to the cause of missions should speak out from time to time about issues that are decidedly anti-Christian. You know it already, but I will say it again: many of us missionaries are greatly encouraged by the breadth of vision our denominational missionary magazine exhibits.—*Marlin D. Farnum, Hiroshimaken, Inland Sea, Japan.*

May I answer the question put by Rev. Bryant Wilson in his letter of adverse comment on your fine editorial, "Twenty Years of Disillusionment"? He asks what would have taken place if we had not gone into the World War. The most reasonable answer to that question is that peace would have been made in the summer of 1917, a "peace without victory," such as President Wilson desired, a peace based on "mutual concession and condonation," for which peace-loving Pope Benedict pleaded. When our country entered the European madhouse, the Allies abandoned the thought of peace and made the "knock-out blow" their slogan. There followed the kind of peace Wilson had predicted as the fruit of victory, viz., unjust and cruel terms forced upon the vanquished by the victors, terms accepted in resentment and bitterness, on which peace rested, "not permanently, but only as upon quicksand." How completely the past 20 years have demonstrated Wilson's wisdom in January, 1917, in pleading for a "peace without victory," and his unwisdom in April, 1917 in summoning our country

to enter the war! A recent poll conducted by the Institute of Public Opinion indicates that today 70% of our people believe that our participation in the World War was a mistake. That is encouraging.—*Rev. Henry W. Pinkham, Boston, Mass.*

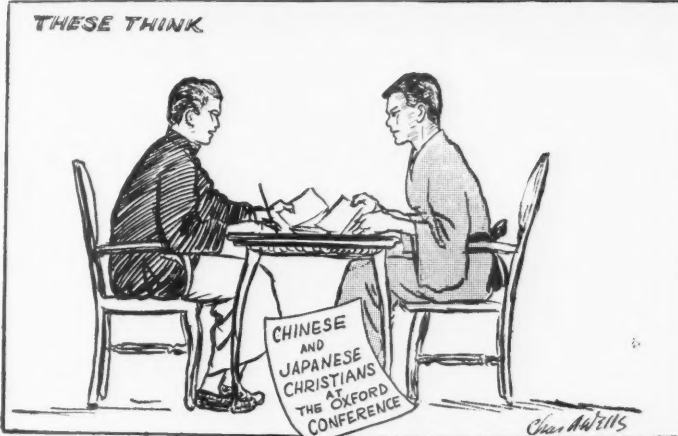
I notice MISSIONS complimenting the Federal Council of Churches on current questions, particularly on peace and war. I have a growing conviction that Baptists have no place in its fellowship because: (1) Baptists are not Protestants. Any of the recognized, reliable church histories prove this. (2) Baptists believe in the absolute separation of church and state. For them to join in an organized group and seek to dictate to the government of the United States what its war and peace policies should be, smacks too much of state church policies to coincide with Baptist heritage. (3) Much as Christian people may deplore the horrors of war, there will be war on earth until Jesus Himself returns and sets up His Kingdom of peace. I enjoy many articles in MISSIONS about mission fields and missionaries, but I disagree with a great deal of its editorial comment.—*Mrs. L. K. Barbee, Thermopolis, Wyoming.*

There is an error in Rev. Henry F. Widen's reference to Joanna P. Moore on page 357 in June MISSIONS. She did not found the Mather School but the "Fireside Schools." The founder of the Mather School in South Carolina was Mrs. Rachel Crane Mather.—*Grace M. Eaton, Nashville, Tenn.*

For page 400 in the September issue somebody sent you the misinformation that the Home Mission Society and the Detroit Baptist Missionary Society are organizing "a Theological School." We are establishing only a "Baptist Training School." It is not a theological seminary. It is in the nature of an Educational Center in conjunction with our regular Christian Center. This school will be open to anybody who wishes to attend, though it is especially designated for Negroes. I expect that not less than 75% of those in attendance will be young men and

Fight or Think

A CARTOON BY CHARLES A. WELLS



CHRISTIANITY presents a formula whereby men may be enabled to think instead of fight. This is because Christianity causes men to love instead of to hate.

The worn out procedure of history has been for nations to war against each other in frenzies of hatred over points of difference that at any time could have been, and finally had to be, settled around a conference table.

The Christian design of international relations would mean that men would think FIRST while they yet had strength and resources to support their conclusions.

The recent World Christian Conference at Oxford is illustrative of what Christian principles can mean in such larger relationships. While masses of Chinese and Japanese over in Asia were destroying one another and their possessions, Chinese and Japanese Christians, who were delegates at Oxford, sat down to drink tea together, to think and to pray over their problems.

And the real heartbreak of the situation is to realize how eagerly the war-sickened Chinese and Japanese people would yield themselves to the principle of thoughtful leadership if hatred and lustful ambition could be driven from high places.

—CHARLES A. WELLS.

women from our Negro Baptist churches, desiring to fit themselves for better service in their churches.—*H. C. Gleiss*, General Superintendent, Detroit Baptist Missionary Society.

And September Also!

September started the fall subscription season well. It brought 1,299 subscriptions as compared

with 1,248 for September a year ago, or a net gain of 51 for the month.

Thus September goes into subscription history as the 53rd consecutive month to register a gain in MISSIONS' subscriptions. Once more hearty thanks to Club Managers and to all who helped achieve this record.

The big months of October, November and December are here. Will you do your part and keep them also in the upward trend?

You Will Enjoy It

You surely will enjoy this issue. Why not subscribe for a friend?

Address: MISSIONS, 152 Madison Avenue, New York

Dates Are Tropical Fruits—Sometimes Something Else!

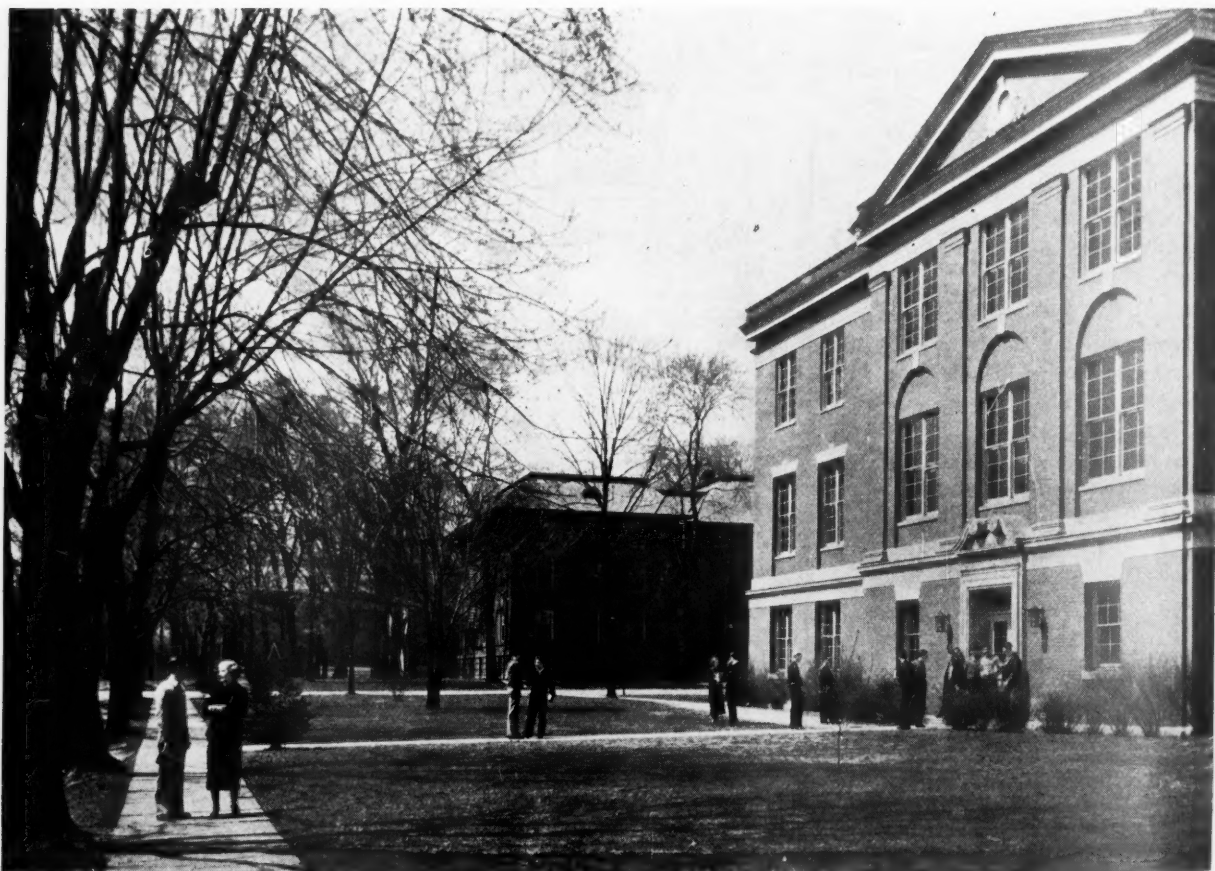
DATES are tropical fruits; but the two couples in the left foreground and the right background do not know that!

While waiting for classes to begin, they improve each shining moment. So did their parents before them.

Co-ed colleges are sometimes called "Match Factories." And why not? One marriage out of seven in America ends in divorce; but only one marriage out of twenty-five on co-ed campuses ends that way.

Yours for happy homes,

FRANKLIN COLLEGE



The Main Building

The Women's Dormitory

The Science Building

★ FRANKLIN COLLEGE ★

FOR INFORMATION WRITE TO **PRESIDENT W. G. SPENCER, LL.D.**, FRANKLIN, INDIANA

A Cablegram from the War Zone!

Chinese Christians in war ravaged China sent this cablegram to their fellow Christians in America:

WE COVET FELLOWSHIP SERVICE ABLE-BODIED MISSIONARIES SHARING CRISIS WITH US. WE DEPRECATE GOVERNMENT AND MISSION SOCIETIES PRESSING EVACUATION AND ENDANGERING CHRISTIAN CAUSE. GRATEFUL FOR REMITTANCES FOR RELIEF.

The policy of the Baptist Foreign Mission Boards is to support able-bodied men and women, especially doctors and nurses, in remaining at their posts to conserve the work of years which was never so fruitful, nor more sorely needed than now, and to evacuate mothers with children and any others whose health is uncertain.

HELP

to protect the lives of the missionaries
to remove those who must leave to positions of safety
to conserve their work and that of their Chinese colleagues
to furnish relief to the suffering

AN EMERGENCY FUND OF

\$60,000

IS NEEDED AT ONCE

The East China Mission reports that all mission schools have reopened, although under incredible difficulties, and that all churches and mission hospitals are carrying on. Missionaries are still reported safe.

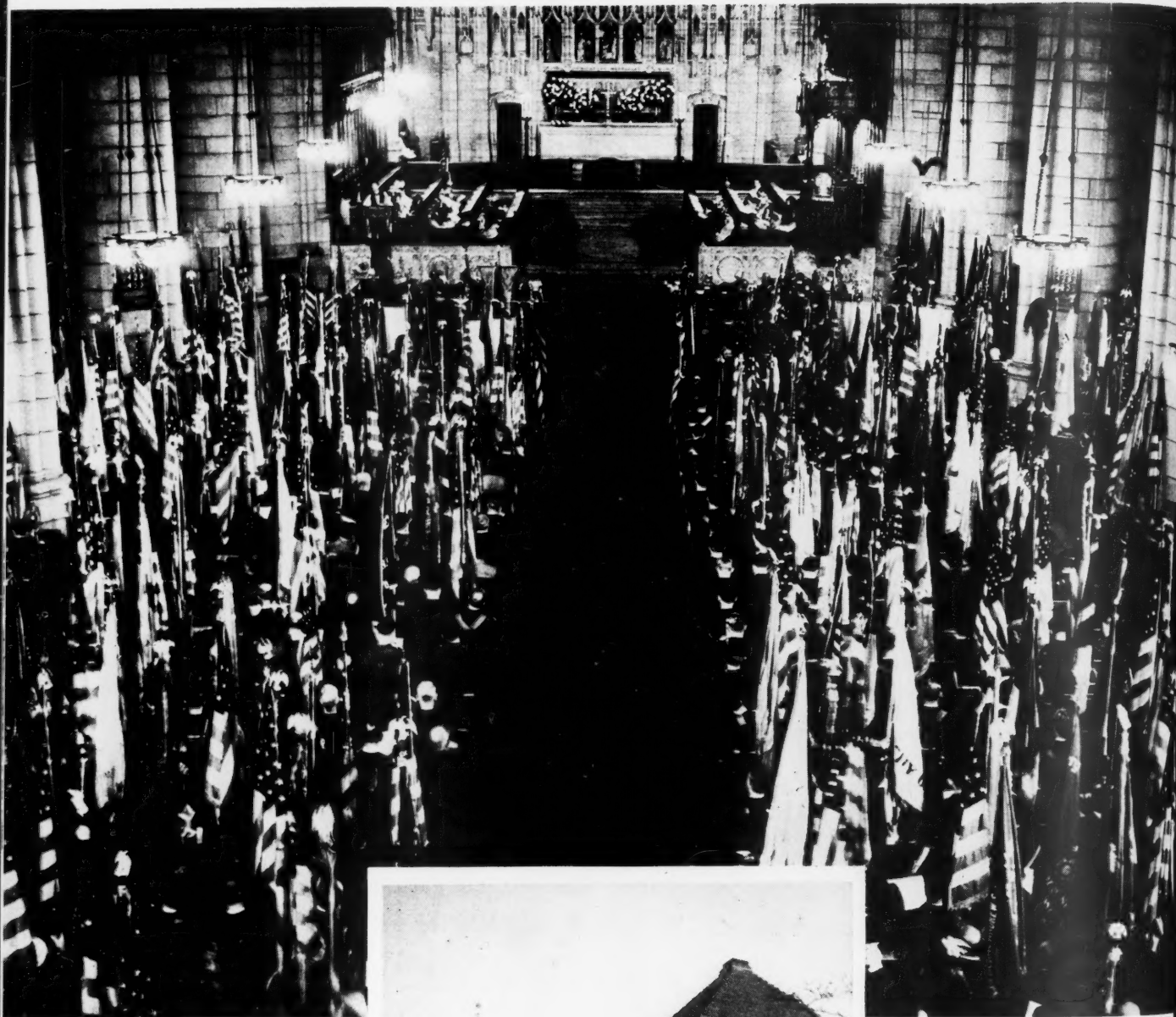
Let us support them and their Chinese brethren in their hour of need

Send checks immediately to your State Convention Office, designated "China War Emergency," or to either of the following:

GEORGE B. HUNTINGTON, *Treasurer*, American Baptist Foreign Mission Society

FRANCES K. BURR, *Treasurer*, Woman's American Baptist Foreign Mission Society

ADDRESS BOTH AT 152 MADISON AVENUE, NEW YORK CITY



ABOVE

Blessing the flags in one of New York's prominent churches on the Sunday before Armistice Day, a year ago.

This striking scene prompts two questions.

Does it imply that the church is still committed to war and that militarism needs the blessing of the church?

Would Jesus have felt at home in this service had He been in the congregation?



AT THE LEFT

An unusual picture of the World War Memorial in Indianapolis and beside it the First Baptist Church. The Memorial towers far above the spire of the church.

The contrast prompts a question.

Does it symbolize today's ascendancy of militarism and war interest as compared with the strength of the forces of peace as represented by the Christian church?



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MISSIONS

VOL. 28, NO. 9



NOVEMBER, 1937

The Legion Parades



AN 18-hour parade with 250,000 marching men; crowds packed so densely on the sidewalks that plate glass shop windows had to be boarded up to prevent shattering by the constantly shifting human pressure; squadrons of airplanes flying above Fifth Avenue driving terrified pigeons from their roosts in the Public Library; streets nearly ankle deep with confetti and bits of torn paper; Times Square impassable so that New York's famed Police Department acknowledged defeat in a hopeless effort to regulate the traffic; drinking such as New York has not seen since the wild night when prohibition was repealed; saloons so congested that legionnaires had to walk several blocks to find space at a bar; crude humor, innocent and harmless, yet also coarse and vulgar, as thousands of middle-aged legionnaires sought to recapture their vanished youth by indulging in circus antics on the streets; horses and motorcycles driven into crowded hotel lobbies; 15,000 legionnaires at the opening convention session and 1,000 at the closing session when resolutions were adopted, so similar to a Northern Baptist Convention;—this was New York late in September when the American Legion held its annual convention.

Twenty years had passed since these men went to France in a war to end all war. Yet not one person among the 2,500,000 spectators and few in the parade remotely realized that another 100 years would pass before that war will have been paid for. *We have not finished paying for the war of 1812, although it was fought 125 years ago.* Last year Congress voted \$598,936 to settle a claim of \$180,000 with interest, for war loans which Connecticut had advanced in 1812 to the Federal Government. In West Virginia still lives

a widow, the last surviving pensioner of that war. In 1869 she married a veteran. Ever since his death in 1881 she has been receiving a pension check from Washington. If such experience is to be repeated, then the final payment for the war which the legionnaires boisterously commemorated, will not be made until the year 2042.

Not yet born are the taxpayers who then will be alive.

The cost of modern war transcends all time. It destroys the savings of yesterday; it consumes the wealth of today; it mortgages the prosperity of tomorrow. And yet its financial cost is negligible in comparison with the appalling loss of human life, the legacy of misery, hatred and despair, which every war leaves behind.

Such reflections are prompted by Armistice Day. Once again its two minutes of silence speak eloquently of the costly futility, the ghastly stupidity, the heinous sin of war.

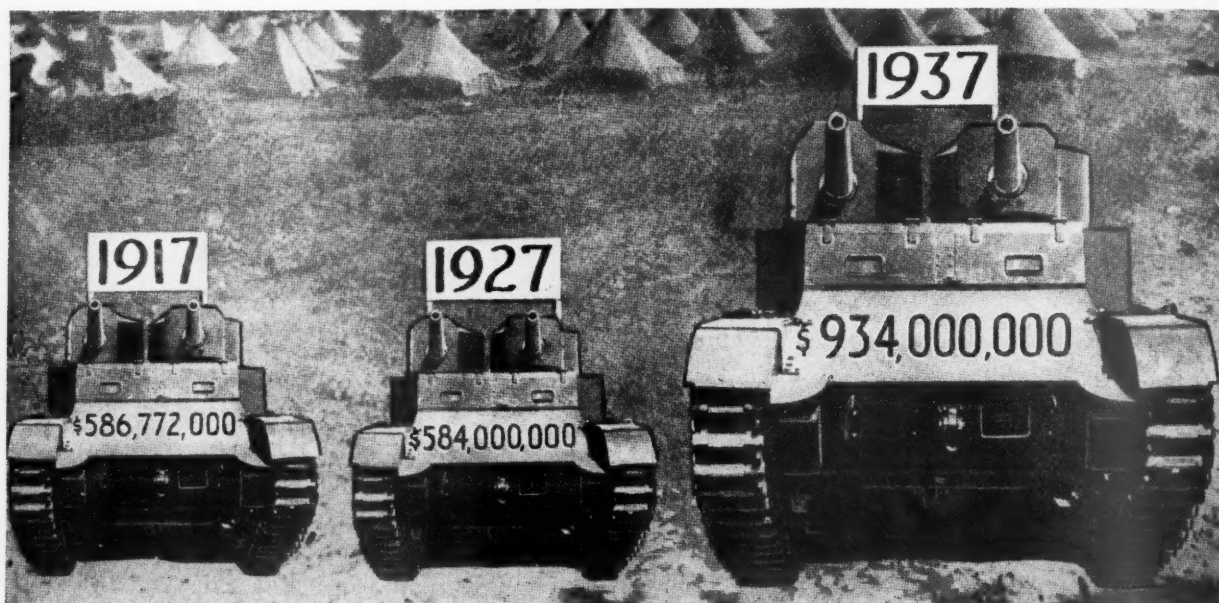
The late Sir Basil Zaharoff, world dealer in munitions, is reported to have said, "Let enough people talk peace, think peace, and dream peace, and there will be peace on earth." Yet one element in his formula was lacking. Let enough people follow the Prince of Peace and there will be peace. No other agency on earth can compare with the church and its missionary enterprise for dreaming peace, talking friendship, promoting amity, practicing good will. Its Founder was heralded as Prince of Peace. World brotherhood is established in His name. He was the living embodiment of His own repudiation of violence. He died that men might know the way to peace and brotherhood.

If war is ever eradicated from this earth, it will not be done by legion parades, but by those who follow in His train.



The World Today

Current Events of Missionary Interest



The rising cost of armament in the United States is vividly illustrated in this pictogram showing \$934,000,000 spent this year in contrast to the amounts spent in 1927 and 1917. Reproduced by courtesy of *The United States News*

Financial Irony on Armistice Day

ON a titanic financial scale the world is preparing for war. More than \$10,000,000,000 will be spent this year for armament. It is a race such as humanity has never before seen.

And the United States is in the race. This year America is spending more for armament than ever before. According to the pictogram, reproduced on this page by courtesy of *The United States News* of Washington, D. C., for the fiscal year 1936-1937 the United States spent \$934,000,000, a sum almost double that of 1927 and of 1917 when the nation was at war. The total is just short of one billion dollars.

Can you visualize an expenditure of one billion dollars? The *Nofrontier News Service* quotes Lucia Ames Mead, veteran peace worker, in picturing what that huge sum means:

Suppose one dollar is spent every minute. How many years would be required to spend one billion dollars? The highest guess ever made was by a professor of mathematics. He placed it at 40 years. The correct answer is more than 1900 years. And all of that will be spent in one year by this country in preparation for war.

In other words, from the days of Jesus, Prince of Peace, until now, one dollar spent every minute throughout the 1900 years would make the total which the United States spends for armaments in one year.

Here is financial irony on Armistice Day.

Communal Farms and Reopened Churches in Mexico

UNDER date of August 26th *The New York Times* reported that Mexico is building the world's biggest dam to assure the success of the government supervised coöperative farms in the Laguna region, 700 miles south of El Paso, Texas. Last year the government expropriated 1,000 estates in this section and began a large scale experiment in communal farming. Some 31,000 families are involved. It is not an imitation of the Russian system, but an adaptation of the ancient Mexican way. Each man profits, not according to what he needs, but according to what he produces. This is but another indication of how far Mexico is in advance of all the nations of Latin America in emerging from medieval feudalism, and in effecting a social revolution.

In the policies of Mexico's President Cardenas, the guiding factor is concern for the masses. The

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government has encouraged the organization of co-operative societies, and has initiated legislation to safeguard the rights of labor. In education special stress has been placed upon rural schools which increased to 10,000 in 1935 and to 11,000 in 1936. The present year will show an increase of approximately 1,600. This is a remarkable record, when one remembers that 20 years ago there were no rural schools in Mexico.

From time to time the newspapers report popular movements in widely separated places in Mexico to open some Roman Catholic church for worship. Sometimes these efforts succeed and sometimes they fail. In no case is the whole country stirred by them. President Cardenas is reported as favoring the re-opening of churches. He is compelled to move slowly because of the violent anticlericalism of some of his supporters and also because each State has its own regulations concerning religion. No one expects any modification of the religious laws. They will remain on the statute books to be invoked against the Roman Church, whenever the occasion may arise. What all expect is that as the Roman Church relaxes its opposition to the government, there will come a relaxation in the enforcement of these laws. The religious aspect of the Mexican Revolution is slowly fading into the background.

Of course not all observers are agreed as to the wisdom of Mexico's program of socialization. Edmund Burke and Thomas Jefferson viewed the French Revolution from opposite standpoints. One grieved over the changes wrought; the other rejoiced in them. But however one may view the Mexican Revolution, its religious aspect is fading into the background.

Twenty Years of Communism in Soviet Russia

ON the 20th anniversary of the Communist Revolution, which occurs November 7th, Russia presents the world's great enigma. Nobody knows what has really been happening during the past year. American tourists report a feeling of uncertainty, a reticence of guides to discuss recent events, and an atmosphere of tenseness everywhere. Executions of high ranking army generals and "suicides" of prominent leaders in industry have suggested that all is not well. Perhaps these indications of internal weakness account for Japan's aggressive pol-

icy towards China, realizing that Russia is in no condition to block Japanese expansion in Asia.

Nevertheless the celebration will be carried out as in other years. For November 7th is Russia's 4th of July. The Red Square will be draped with flags. The sky will be darkened with airplanes. Stalin will view an impressive parade of hundreds of thousands of soldiers and workers marching in endless procession past the marble tomb of Lenin. All over the land there will be demonstrations, spontaneous by the public or sponsored by the government. On the 17th anniversary three years ago President Roosevelt sent a congratulatory message to Stalin with "the assurance of my best wishes for the welfare and prosperity of your country." Diplomatic relations between the United States and Russia had recently been reestablished. (See MISSIONS, January, 1934, page 7.) Whether a 20th anniversary congratulation will come from the White House remains to be seen.

These 20 years have witnessed the greatest social upheaval and industrial reorganization in world history. Through a series of economic "plans" Russia has challenged the world's imagination, has lifted the standard of living, has industrialized her life, has apparently abandoned the former purpose of "World Revolution" in order first to solidify communism in her own territory, and has promoted a spirit of nationalism comparable to that so prevalent elsewhere. Once more on November 7th the people will be told of "mighty triumphs," of the "liquidation" of all enemies and traitors, and will be assured that Russia is now in position to cope with any enemy.

With all due recognition of Russian achievements throughout these eventful two decades, two observations are nevertheless pertinent at this anniversary. (1) Even the best friends of Russia, and multitudes of people who are in sympathy with some of her social objectives, must now question whether communism can succeed if its progress depends on threat, force, and wholesale executions. (2) The relentless crusade against religion seems to have resulted in a shortage of spiritual power to motivate the vast social program. While communism itself has created an emotional energy comparable to that in religion, it is apparent that the Russian program cannot permanently succeed until the religious impulse in the soul of the people is again given freedom to express itself and to furnish the guiding principle of the nation's life.

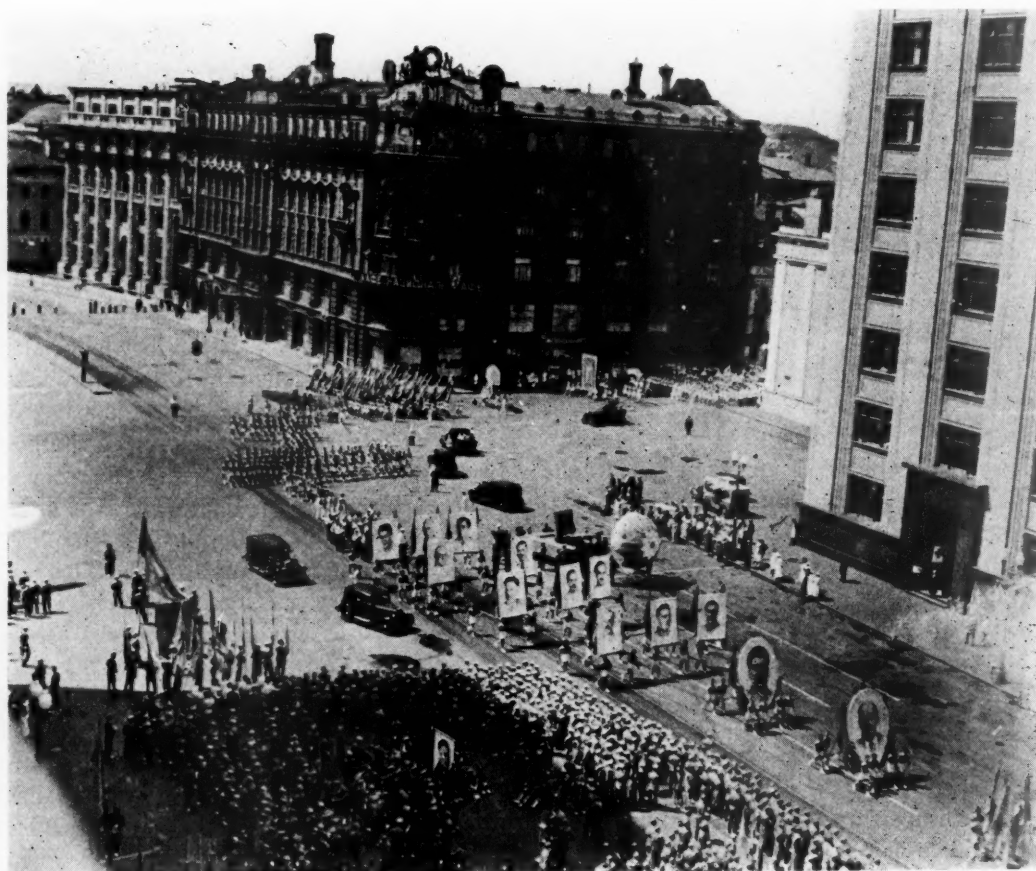


REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 527.

Believe It or Not This Is Russia!

The pastor of the First Baptist Church in Syracuse, N. Y., visits Soviet Russia and discovers it to be a land of surprises, paradoxes, and bewildering contrasts

By LUTHER WESLEY SMITH



The Annual National Sports Parade in Moscow, photographed by the author from his hotel window. More than 50,000 Russian young men and young women marched. Note the huge pictures of Lenin and Stalin and other Communist leaders

EVERYBODY it seems is interested in Russia. You may like Russia, or you may detest her and her works; but you cannot ignore her. Men's eyes and thoughts are fixed on her as on some comet. You always watch a comet streaking across the heavens. That's Russia. Wherever I went in Europe in the nine countries I visited after leaving Russia and it was discovered I had been to Germany, Poland and Rus-

sia, the first question always was: "Russia—what about Russia?" When the third largest nation in the world occupying one-sixth of the earth's surface attempts the most thorough-going politico-economic experiment of all time, then it is time to sit up and take notice.

That's why I went to Russia!

My visit was full of surprises for me, even though I've read a fair share of books on Russia.

I was surprised to discover that all the conflicting things I'd heard about Russia were true. I had supposed that if many of the things I had heard were actually true, then many of the other contradictory reports were obviously untrue. That is not so. I was mistaken.

Do you hear that the Communist régime has lifted the peasants in a marvelous way out of ignorance and poverty? That's true. Do you hear that the Red Government has failed to lift the peasants above a bare subsistence level, so that most of them are compelled to live quite largely on cabbage soup, black bread and tea? That's true. Do you hear that the present government faces one of the most serious crises of its existence and that in fear of its life it is executing or "liquidating" hundreds and perhaps thousands of its known or supposed enemies? At the same time are you assured by others that the people of Russia, perhaps 165 million out of the 170 million, are enthusiastically for the present régime and that the Communist Government is probably more solidly in power than any other European government?

Both statements are undoubtedly true.

You may believe the most contradictory things about Russia because it is such a vast country and so many differing conditions obtain in the various areas of its life. Believe it or not, whatever you hear about Russia is probably true—as true as the next thing you hear about it.

I was surprised at the *bigness* of the country. I had traveled five and one-half days by sea to Bremerhaven on the S.S. *Europa*, one of the fastest ships afloat. By train I had sped a full day across Germany, and another day and a night across Poland and into Russia. I thought I was a long way from home. In this far-away land, around me were a strange people who spoke a strange language—but a people whose nerves were very jittery because they feared daily that Japan might purposely attack Russia on her eastern frontier while Japan's ally, Germany, was expected to strike on Russia's southwestern border for the rich grainlands of the Ukraine. There was a war-time psychosis and tension in the air. It was a startling discovery that Russia's most serious defense problem in the Far East was her *bigness*, her transportation problem. For at that moment in Moscow when I became aware of



One of the very few Russian Orthodox Churches in Moscow that still maintain services. On the Sunday when the author visited this there were about 1,000 worshippers in the congregation

Russia's fears I was nearer to Pittsburgh, Pennsylvania, than I was to Vladivostok, Russia!

I was amazed to see what this nation, which until a few years ago was one of the most backward on earth, is now doing to conserve the health of youth. Provision is made for the children of all workers—which is the majority of the children in the cities—to have summer vacations in the country, usually in Rest Camps for Youth. All children suffering from undernourishment or malnutrition, or who are subnormal in health, are sent by the district doctors to special camps where special diet and care are given. Such health camps, two of which I visited, are found by the score in the countryside surrounding every city of considerable size.

Even more spectacular is the health program for youth of teen age and up to 30 years old. For two hours and a half I stood on the streets of Kiev, capital of the Ukraine, to watch more than 20,000 Ukraine youth in their annual Youth Sports Parade. Massed flags of the Soviet Republic, and of the Ukraine and the ten other provinces, huge portraits, three and four times life-size, of Lenin, Stalin, and other Communist leaders, gorgeous floats representing almost every

conceivable sport known to man—followed by 500 to 2,000 youth dressed in the garb of that particular sport—passed in review. Bronzed youth they were, stripped for action—young men with bulging muscles and close-cropped heads; young women, well developed, who swung along with marching precision and with bubbling spirits and stirring songs. No parade I ever saw in America could match this in splendor, in magnitude and boldness of conception, in stirring beauty.

And in the afternoon these youth from grammar schools, high schools, athletic clubs, and factories—for almost half were from mills and shops—marched into the great Sports Stadium where, before a cheering populace and to tuneful music, 2,000 on the field at a time would go through some intricate series of mass calisthenics or acrobatics.

What I saw in Kiev was duplicated, I am told, in every one of the other ten state (or provincial) capitals. And a week later I again saw a greater spectacle when in Moscow over 50,000 youth participated in "National Sports Day" parade, reviewed in that city by Stalin himself and all the other high officials of the Communist Government.

This is significant, startlingly so. All these youth are but a part of the 60 million Russian young people who with direct and indirect governmental encouragement participate in group physical education for from 2 to 10 hours a week. You and I may have some long serious thoughts about the ultimate military purposes which these youth may be called to serve. But to see the unmistakable enthusiasm of these hosts of young people, to observe how "poor" Russia has spared no expense to equip them for health-building sports at a cost that would seem extravagant for "rich" America, to hear these youth swing along, sing and shout with a gusto that fairly shook the buildings, was indeed a revelation! Russian youth, even though they are mill-workers, know, and sing their praises to a government that is helping them to keep fit through thrilling programs of sport.

Again, I was surprised at what is being done in Russia to conserve individual initiative. The dogmatic communistic attempt to get every one on a common level of income and common standard of living has been frankly abandoned, for the

present. Soviet leaders say now they are proceeding on the principle . . . "to each according to his labor." Everywhere in factories and on farms labor is broken up into "piece-work," and laborers receive according to what they earn.

In the "Hammer and Sickle" factory in Khar'kov I saw a huge billboard listing the names of the honor workmen, *Stakhanovites*, who were the top producers. Not only did they receive the higher pay to which their record of piece-work entitled them, but also they received extra long vacations. And in one choice summer camp for workers on vacation—a camp I visited personally—I discovered that the *Stakhanovites* were assigned the most desirable cottages.

On a "coöperative farm," the manager, elected by the 300 farmers and their wives, told us that every kind of work (for example, planting, hoeing, picking fruit, tending bees, the care of cattle), was broken up and calculated in norms of hourly labor. That hourly norm—i.e., so many bushels of apples picked—multiplied by seven (hours), constituted a day's work. Some men or women, said the manager, can do one and a half or two "norm" day's work, in one seven hour day. A foreman gets credit for 1½ days for every day he is on the job; but a tractor driver, because a skilled laborer, gets a thousand rubles a month cash salary. Except for the tractor drivers and a certain portion of the manager's salary, each farmer—and his wife and the children, if they



American tourists visiting a cooperative farm in Russia. In the background stands a church with steeple shot away and all windows smashed



Religion is not yet entirely extinct in Russia. This simple, humble peasant woman still worships privately as evidenced by the Christ ikon on the wall behind her

work—share at the end of each season, both in produce and in cash dividends in accordance with the number of “norm days” of his labor.

One of my guides boasted that she and her husband, a young engineer, now earned enough to make a saving of 300 rubles (\$60.00) a month, which they put away in 5% government bonds.

“Oh,” we said, “you are capitalists, not communists!”

She smiled quizzically, shrugged her shoulders, and made no reply.

I was surprised also at the care with which Russia is conserving home life. Divorces used to be economically painless and plentiful. The new decrees impose a cost of 50 rubles for the first divorce and treble and quadruple that amount for the second and third divorces. Theoretically a man and a woman may live together although unmarried without suffering the indictment of moral codes because the Communist leaders for years taught the people that what an individual does in his sex life is nobody's business but his own. But now a different teaching and a new emphasis is everywhere evident. The government makes it a matter of pride that the law is escape-proof in making the father of a child responsible for its support until the child attains maturity. Through the schools, newspapers, movies and direct government pronouncement, immorality is frowned upon and pressure is increasingly being brought to bear to make the individual husband and wife feel a responsibility for building *stable home life*.

Said one of the enthusiastic spokesmen for the Soviets: “We have discovered that promiscuity and a disregard of home ties weaken character; and whatever weakens character weakens the state. That we cannot tolerate.”

Still another surprise was in store for me, the care with which Russia is preserving certain churches. With some exceptions the first churches I saw along the countryside and in the cities were obviously deserted and in disrepair. Some were in ruins. Some had gaping holes in their roofs, and they had evidently been abandoned.

But then came the surprise. For in each city I found what I discovered in Kiev in the Cathedral of St. Sophia. There was a famous old church that had somehow escaped the depredations of the Revolution. The tax penalties of a hostile atheistic government, however, had compelled the priests to abandon it several years ago. Reverting to the State it had for some time lain idle and deserted. Suddenly the political powers-that-be became aware of the art and historic treasures which it contained. So, when on a Sunday morning I entered it, there were artists and skilled artisans at work, on the floor, on the walls, over the altar, on the ceiling—all painstakingly restoring the exquisite mosaics, the masterpieces of painting and of sculptoring—restoring art work which makes St. Sophia, and similar cathedrals in many parts of Russia, rank with the famous cathedrals of France, Germany and Italy.

While it seemed a desecration to have these treasures of Christian art pointed out and explained by a guide who was avowedly an atheist, yet even the guide could not refrain from glowing admiration and sympathetic understanding of the sentiment and faith and devotion of those who “for love of Christ” had wrought so wondrously. In each of the four major cities I visited the Russian government was carrying on the restoration of the finest and oldest churches.

“No,” they assured us, “we are not doing this for religion's sake. Far from it! We are atheists. We are doing it simply to show our people and the world that Russians have a great heritage in art and culture. We are not a boorish nor a barbaric people.”

But I call you to witness: it is a long way from church destruction to church restoration! And one wonders how long the human heart can ad-

mire the beauty of Christ in art without feeling the tug of His Spirit at one's own heart.

When all this has been said, there is still another surprise that must be recorded. How could a whole nation which had known the gospel of Christ, remain through all the centuries in such ignorance and poverty, producing and permitting such low levels of culture and character as one finds in Russia on every hand? I knew before visiting Russia that religion in Russia, as manifested in the Russian Orthodox Church, had long since degenerated into superstition, chicanery and alliance with Czarism. What surprised me most was to see with my own eyes what happens to a people mentally and spiritually and even materially when they live through centuries of time without the dynamic of the real gospel.

Under the hammer of economic desperation and necessity, Russia is passing through a revolution, bitter, hate-filled, implacable, bloody. "How

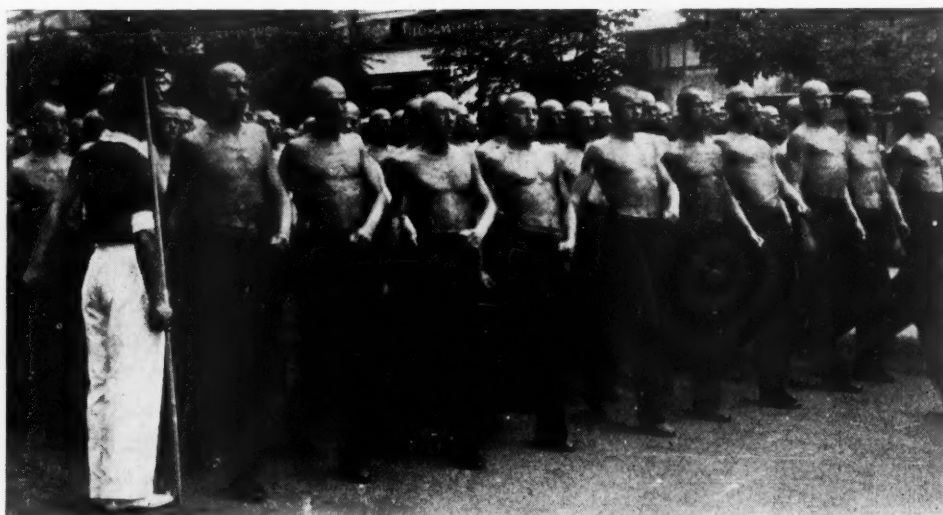
long will you go on killing people?" Lady Astor asked Stalin, last year. He replied in a flash, "As long as it is necessary."

The evils of revolution must be set over against its gains. "There is a soul of goodness in all things evil," says Shakespeare, "would men observingly distill it out?" One cannot see the soul of goodness in the evil of the Red Revolution, namely, the vast social, economic and cultural progress which has taken place in Russia during these recent years, without safely venturing the prophecy that it will fall of its own weight if it is not sustained by the dynamic of the gospel.

The people of Russia will not always be content to worship Lenin as God. Nor will they find "machine" or "things" as a great god adequate to meet the deep hungers of their hearts. Even Russian cannot go on living "by bread alone."

Russia—what a land of strange contrasts and startling surprises!

Man power in Russia marching in Kiev's athletic parade



It would not be difficult to divert this into military purposes

FACTS AND FOLKS

Seven Atlanta institutions of higher education for Negroes again joined in conducting the International Ministers Institute, June 14-July 9, as part of the Atlanta University Summer School. All seven contributed faculty members. Courses were arranged for ministers and religious workers. Special emphasis was placed on church work for young people, a desperate need among Negro

News brevities reported from all over the world

churches, especially in the South, because of their limited constructive programs for Negro youth.



Typewriters are also produced in India. William C. Osgood of Bengal-Orissa describes a new machine that uses the Oriya language.

In order to include all possible Oriya letter combinations, it has nearly 130 signs, letters, and figures. "It is an ingenious and useful machine," he writes, "but far too expensive as yet for ordinary folks." The cost is \$115. Younger readers of *MISSIONS* who may be studying stenography and typewriting will doubtless be glad they do not have to learn the technique of 130 character combinations.

More than 200 Negro young men and women enrolled in this year's freshman class at Virginia Union University, Richmond, Va., when it opened for its 38th year on September 15th. The freshmen came from 14 different states. This is the largest entering class in the history of the University.



The problem of church attendance by students is quite different in Hangchow, China, from what it appears to be in other places. Principal E. H. Clayton of Wayland Academy writes, "One of the most difficult problems used to be how to get our students to go to church. Now the problem is how to keep them away from church. Church members are so crowded out and so overwhelmed by the increasing student attendance that we have had to give formal permission to students to go to church." Supporting that are the



Courtesy of The Living Church

His holiness Metropolitan Baselios Guvarghese II of the Orthodox Syrian Church, South India, and Anglican Bishop Paul Sasaki of Japan, at the World Conference in Edinburgh. (See pages 530-538.)

student attendance statistics. There has been an average of 80 at the church mid-week prayer meeting, 200 in the Academy chapel service (now voluntary), 350 in church Sunday mornings, 400 in Sunday school and 150 in special extra-curriculum Bible classes. Mr. Clayton estimates that on an average 800 students receive two 30-minute periods of religious instruction each week.



For the calendar year 1936 the Southern Baptist Convention reported a net increase of 92,898 in church membership throughout its territory and a gain of 134 in the number of organized churches. Gifts to missions and benevolence rose from \$4,624,515 to \$4,986,885, an increase of \$362,370. Ordained ministers dropped from 21,967 to 21,881, a loss of 86. Reported baptisms also showed a loss, declining from 202,047 to 191,993.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

(In this issue with special reference to Armistice Day)

YOUNG PEOPLE HATE WAR with a deep hatred and they should; and they can not see why national defense means protection of foreign trade and foreign investments.—*Charles P. Taft.*



NEVER BEFORE IN THE HISTORY of the world has there been so much power; and never before has man been so prepared to use that power to destroy life.—*Monsignor Fulton J. Sheen.*



OUR CIVILIZATION GLORIES in its technical achievement which expresses itself chiefly today in keeping 20,000,000 people alive by employing them in the manufacture of arms and armament by which they will later kill themselves and the rest of the community.—*Reinhold Niebuhr.*



IT WILL BE PAINFULLY EXPENSIVE for the United States to remain at peace if there is another war in Europe; but it will be worth all it costs to keep one area of sanity in a mad world.—*Bruce Bliven.*

PACIFISM IS NOT AS INSANE as war and it does not cost \$1,400,000,000 to keep it alive.—*Edwin McNeill Poteat, Jr.*



OUR GENERATION HAS MURDERED more people in hatred than man has ever murdered before. We take lust and hate, garnish them and serve them to men as a patriotic duty for the love of one's country.—*Robert W. Searle.*



THE PRIMARY PURPOSE OF THIS NATION is to avoid being drawn into war.—*President Franklin D. Roosevelt.*



WE WILL MAKE NO PROGRESS against war so long as we accept, as generation after generation has accepted, the theory that war is inevitable.—*U. S. Senator Gerald P. Nye.*



WAR DOES NOT PROVE which nation is right, but only which nation is strong.—*John Snape.*

Wall Street Looks at Mather School

A bond broker from Wall Street and his wife make a trip by boat to the South and return by car. They are refreshingly surprised over their unexpected visit to Mather School

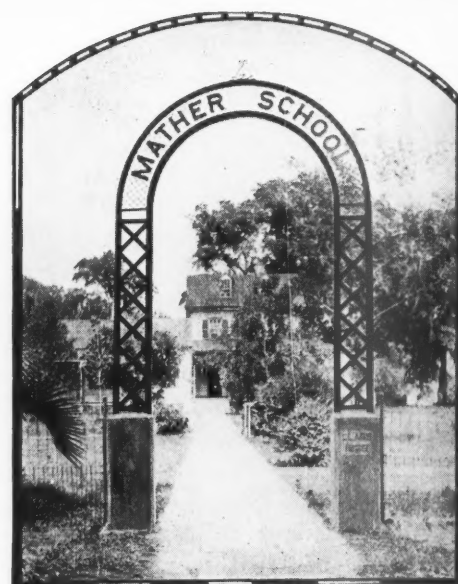
By RANSOM W. MORSE

A CASUAL remark to an ardent Home Mission worker about a trip by boat to Savannah, Ga., an automobile ride to Charleston, S. C., and back home to New York led to the happy discovery of a new world.

"Why don't you stop at Beaufort, S. C., on your way up from Savannah, and visit Mather School which is one of the activities sponsored by our Woman's Home Mission Society?" was the alluring question.

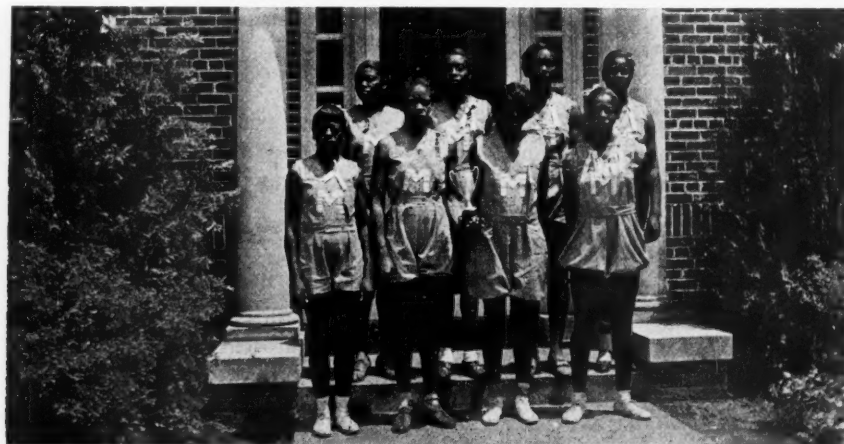
Now we had been brought up in a good orthodox Christian church, although not Baptist, and had heard much about missions and missionary work. But the words usually meant to us Asia or Africa or some other distant place. It did not seem possible that we would glimpse some real missionary work as we passed along our route, at least missionary work as we had conceived it to be—working with the ignorant and the poor, under conditions of sacrifice for the workers. No in-

Mather cottage through a modern gateway



deed, that couldn't be in our country, for all mission schools would of course be modern with all modern improvements.

Perhaps we would have missed being introduced to our new world had not another good Baptist mentioned that there was a lovely Inn located on the shore at Beaufort, which served wonderful meals. This made a strong appeal to me, and a stop at Beaufort resulted. Arriving at this town, beautifully situated on a bay, we found that two hours would elapse before the noon meal would be served. So inquiries were made about the route to Mather School. The first person asked, a smiling boy, knew exactly where it was and how to get there. "Take the turn to the left just beyond the high school, and follow the shore road until you come to a sign that says Mather School—that's it."

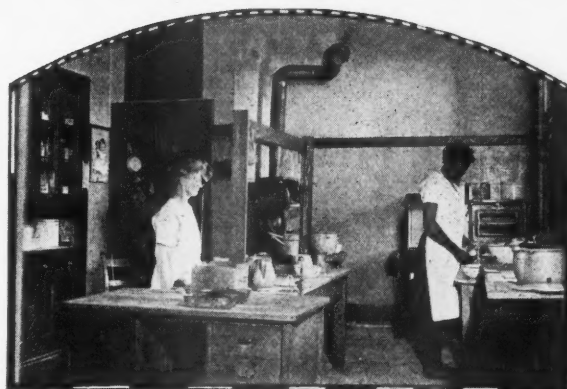


Physical culture at Mather produces good health and star athletes

We quickly arrived at the sign, "Mather School," and what a setting! Nature had done her part by building a grove of moss-covered oaks, gently sloping down to the shore of Beaufort Bay with a panorama of clear water. To the left across the bay was the village. Nestling among the trees were several small wooden houses, some very old, while to the right was a very fine modern brick building. But those which interested us most were the original buildings. History seemed to speak to us from every wall. Here also we found the greatest activity. It seemed almost impossible to believe that this happy peaceful setting was once the scene of wars and army barracks where fighting men were housed. As evidence of this we were told that one of the oldest school buildings was built out of lumber salvaged from the destroyed barracks.

What a new world unfolded to us as we entered the little building containing the Mather School offices and library. A bright smiling Negro girl greeted us. Excusing herself, she quickly brought to us a young white woman, one of the five or six white women in charge of the school.

Her enthusiasm for her work was a great inspiration to us. Every building and its contents was immaculate and in order. Everything seemed so primitive: no show, no servants, no modern devices, just laid out for wholesome work. And yet, to those in charge, no work could be more important than teaching these 100 Negro girls, many from tumble-down shacks and from communities with no educational opportunities. These Mather graduates will, in turn, go back to their own people, and start a school in one of those deserted shacks, in a still more primitive way, with no books or blackboards. The joy of



Domestic science and training in cooking is part of the curriculum. Every girl is taught to be a good home keeper

those white teachers comes by giving out the Christ truth in a spirit of helpfulness. A glimpse of the Great Master's work was seen at Mather School. Not for personal glory, but for the good of mankind do these teachers work.

Our young hostess showed us the building where old, discarded, or second-hand clothing sent from all parts of the country is cleansed, mended, and placed on sale. A large share of the school's expenses are met by this department called the Sales House.

Next we were introduced to "Mr. Old Truck"—15 years old and ready for retirement; that is, when the donations and savings for that purpose make it possible to purchase a new auto truck. How we wished we could have afforded to have said, "Permit us the privilege. Here is a new one." But we hope to share the joy of helping.

And then we said good-bye to our new-found friends and waved adieu to the many smiling, happy, and intelligent Negro faces watching us start again on our journey. As we passed through miles of that southern territory with its many desolate looking shacks inhabited by large Negro families, we again thought of Mather School and realized the great work it is doing. Unlike most schools and colleges which teach only reading, writing, arithmetic, and advanced secular subjects, Mather teaches these and more—it teaches about God. On a blackboard in one of the classrooms we had read, "God does not bring trouble and sickness. God is our health."

And so the new world we discovered was the practical, helpful Christian work being carried forward by this competently organized Woman's Home Mission Society among those so desperately in need of the truth revealed in Jesus Christ.

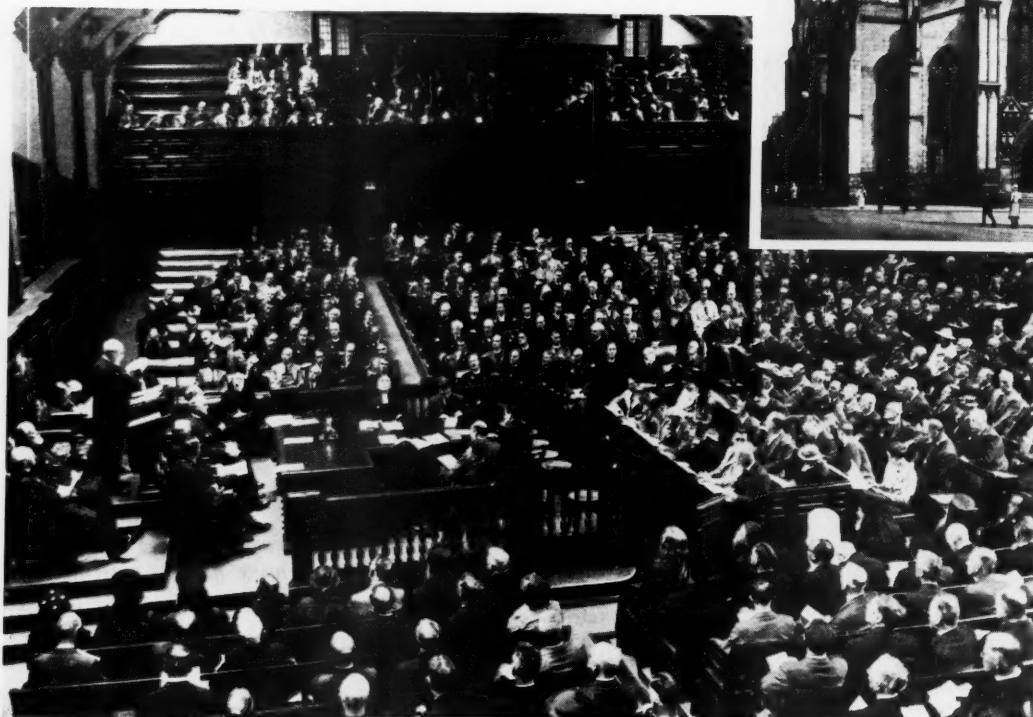


Wash day. There is plenty of hot water and soap but an electric washing machine and electric irons would fill a great need

Confessing the Sin and the Shame of Disunion

By WILLIAM B. LIPPARD

NOTE.—This is the third in a series of conference reports and travel narratives covering the recent world conferences in Europe. The fourth will appear in the December issue.—Ed.



ABOVE:
St. Giles' Cathedral, once a Roman Catholic church and now a cathedral of the Church of Scotland. The Conference prayer services were held here

AT THE LEFT:
The World Conference on Faith and Order

Impressions of the World Conference on Faith and Order at Edinburgh, where 800 delegates who came from 53 countries and represented 122 sects, communions and denominations in Christendom, enjoyed inspiring fellowship, achieved better understanding, and moved significantly forward toward unity

AS I write these lines I am sitting in one of the world's famous auditoriums, the Assembly Hall of the Church of Scotland. Its curious interior construction with the speakers' platform extending out into the audience, provides perfect visibility for everybody on floor and gallery and facilitates easy delivery of formal addresses and informal remarks. This stately, spacious hall has housed many notable gatherings. Here the World Missionary Conference of

1910 held its historic sessions. Here sat my editorial predecessor Dr. Howard B. Grose when he reported that conference 27 years ago. (See *Missions*, Sept., 1910, pages 555-574.) More than 1,200 delegates from all over the world had crowded into the hall. So great was public interest that more than 2,000 other persons for many days hovered around outside waiting in vain for at least a glimpse inside in order to get an impression of the magnitude, the inspiration and the

significance of one of the historic conferences * in the history of modern Christianity.

Vividly Dr. John R. Mott pictured that great gathering when he addressed the Edinburgh conference of 1937 which I am now reporting. At the conference of 1910 he presided. Then in his early forties, he was already a marked leader in the world of missions. He arrived in Edinburgh as Mr. Mott and he departed to be forever after known as Dr. Mott for he carried back with him an LL.D. degree from Edinburgh University. Today he ranks among the great personalities of the world. No man commands higher respect or is listened to with greater attention. He is one of the very few among the 800 delegates at the Edinburgh Conference of 1937 who were here also in 1910. An entire generation of church leaders in the Christian world has come and gone since that gathering of 27 years ago.



Pres. Timothy Lew of China, Bishop V. S. Azariah of India and Bishop E. S. Sasaki of Japan, fine types of Oriental Christians

SCOTCH KILTS AND ETHIOPIAN VESTMENTS

It is a remarkable assembly of Christians from every part of the world who have come to this second World Conference on Faith and Order. It is a motley company of laymen, ministers, mis-

sionaries, theologians, professors, abbots, bishops, archbishops, as well as several high ecclesiastical officials of the Eastern Orthodox churches whose titles of Archimandrites and Metropolitans are so foreign to the vocabulary of Baptists that few readers of *MISSIONS* will understand just what the titles mean. The costumes of these numerous delegates are fascinating in their contrasts. Here are American business suits, Scotch kilts, Chinese gowns, Anglican bishops' breeches and purple shirts, Orthodox black robes, Ethiopian white vestments, gorgeous headdress, scarlet tasseled fez, and heavy chains of gold with



Undoubtedly most of the delegates who had not been to Edinburgh before visited the home of John Knox

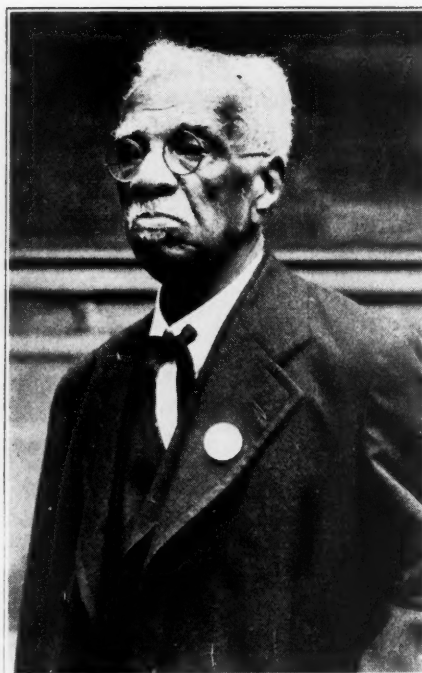
numerous jewelled crosses and other insignia of office suspended from the necks of these dignitaries. Such picturesque ecclesiasticism again furnished endless opportunity for amateur photography and the newspapers made Edinburgh fully conscious that a distinguished aggregation of church leaders was in its midst. When viewing this curiously garbed, clean shaven and heavily bearded collection of ecclesiastics, representing 122 different Christian communions from 53 different countries, who would ever have imagined that the gospel of Jesus Christ as made known to man 1900 years ago, so simple that a child can understand it, was destined in the course of the centuries to be expressed in so many divergent church organizations, conflicting ecclesiastical systems, and irreconcilable theological views?

Here at Edinburgh all the races of the world were represented except the American Indian. The oldest delegate present was 87-year-old

*The Edinburgh conference of 1910 was the first in the series of Christian international and ecumenical conferences of modern times. Out of it emerged the Continuation Committee which later became the International Missionary Council. The World Conference on Life and Work, at Stockholm in 1925, the World Conference on Faith and Order at Lausanne in 1927, the World Missionary Conference at Jerusalem in 1928, and the two world conferences at Oxford and at Edinburgh this year, and numerous other smaller yet significant Christian gatherings all owe their genesis to the epoch making conference at Edinburgh 27 years ago.



ABOVE: *How can two walk together unless they are agreed? P. W. Bartlett of the Society of Friends and Prof. Georges Florovsky of the Russian Orthodox Church in Paris*



CENTER: *Bishop Heard of the African Methodist Church, the oldest delegate present. He died shortly after his return to Philadelphia*



RIGHT: *E. Lampert, a Russian theological student in Paris*

Negro Bishop Heard of the African Methodist Church. In welcoming the conference to Edinburgh, Lord Provost Sir Louis S. Gumley declared it was "the most widely representative Christian Council that has ever been held. You come from every continent, from nearly every country on the surface of the globe and you represent every church in Christendom but one." All knew to what church he referred. As at Oxford, so at Edinburgh, the Roman Catholic Church sent no delegates. This led the Archbishop of York to say, "We always lament the inability of the Roman Catholic Church to cooperate with us. If ever that great church is ready for cooperation we shall extend a hearty welcome; but the fact that one church, however great, is unable to cooperate should not hinder the rest of us from cooperation." Of special significance to Baptists was the fact that for the first time in its history the Southern Baptist Convention, with four delegates, was officially represented at an ecumenical Christian conference whose chief interest was church unity.

The program followed the lines of that at Oxford. Morning by morning and again evening by evening the delegates assembled for prayer services in St. Giles' Cathedral during the first week

and during the second week in the Assembly Hall. These were conducted by members of different tradition, language, race, and communion. To Dr. Robert A. Ashworth was assigned the honor of being the Baptist to lead one of these worship services. (See page 538.)

THE SIN OF CHURCH DISUNION

The opening sermon by Dr. William Temple, Lord Archbishop of York, was awaited with keen interest. His Grace is a man of delightful personality. In dignity, bearing and culture he personifies the finest traditions of the Anglican Church. His sermon was a carefully phrased, strongly stated plea for unity. Basing it on Paul's epistle to the Ephesians, chapter IV, verse 13, "Till we all attain unto the unity of the faith," he launched at once into a strong denunciation of our sectarianisms and denominational separations. "How can the church," he asked, "claim to bridge the divisions in human society, divisions between Greek and barbarian, bond and free, between white and black, Aryan and non-Aryan, employer and employed, if when men are drawn into the church they find that another division has been added to the old ones, a division of Catholic from Evangelical, or Episcopalian from

Presbyterian or Independent?" And he went on to say that a church so divided in its manifestations to the world cannot render its due service to God or man. For the impotence which our sin has brought upon the church through divisions in its outward aspect, we should be covered with shame and be driven to repentance.

Outlining two great evils of our church divisions, (1) that they obscure our witness to the one gospel, and (2) that through division each party loses some spiritual treasure so that none perfectly represents the balance of truth, he expressed great gratification in the progress being made in mutual appreciation, fuller fellowship, and richer understanding of one another. "We have left behind," he continued, "the habit of supposing that our own tradition is the whole truth and we are looking to see what parts of the unsearchable riches of Christ we have missed but

which others have found." Moreover the needs of the world are forcing the churches into closer unity. Here he raised a question that is worthy of serious study by all denominations.

Is it not true that Christians who have lately been converted in heathen lands and even the ordinary lay-folk who are rather detached from our denominational preoccupations, are more ready to come together in face of the resurgence of paganism than are the leaders of ecclesiastical organizations, intent upon the maintenance of their tradition and upon keeping their organization in being and in working order?

As helps to the attainment of unity he urged a larger faith, not faith that is mere trust but a deeper faith that leads us to wait upon God. "It is not we who can heal the wounds in the body of Christ," he concluded. "We confer and deliberate in this conference and that is right. But it is not by contrivance or adjustment that we can unite the church of God. It is only by coming closer to Him that we can come nearer to one another. When God has drawn us closer to Himself shall we be truly united together. Then our task will be not to consummate our endeavor but to register His achievement."

LEFT: The familiar monument erected as a memorial to Sir Walter Scott



BELOW: Miss Adena C. Iliescu, who plans to go to India as a missionary of the Rumanian Orthodox Church



BELOW: Sunday morning service of the Orthodox Church which borrowed an Episcopal cathedral in Edinburgh for the purpose



BEHIND CLOSED DOORS

Following the plan at Oxford, the Edinburgh conference divided into four sections. Each section met separately and privately during the first week. The four discussed respectively four outstanding issues that are involved in church union. Some of the sharpest and keenest debating ever witnessed in an ecclesiastical assembly went on behind closed doors in these section meetings. They were open only to registered delegates and closed to the public. Press reporters were not admitted. Thus for several days the Edinburgh newspapers had to confine themselves to publishing general comments or interviews with outstanding delegates. Actual news of what was going on was not forthcoming. Thus the four great topics were thoroughly discussed from all points of view. When presented to the full conference in printed form, they reflected a unanimity that at first seemed altogether impossible.

The first report, on *THE GRACE OF OUR LORD JESUS CHRIST*, was by far the easiest to prepare and the quickest to approve. Applause greeted the opening announcement by the section chairman when he said, "there is in connection with the subject committed to our Section no ground for maintaining division between churches." The report covered half a dozen headings, "The Meaning of Grace," "Justification and Sanctification," "The Sovereignty of God and Man's Response," "The Church and Grace," "Grace, the Word and the Sacrament," and "Sola Gratia." Under the fifth heading appeared an explanatory note that "among the churches represented by us there is a certain difference of emphasis placed upon the Word and the Sacraments, but we agree that such a difference need not be a barrier to union."

THE CHURCH AND REVELATION

A much longer report was presented by Section II on *THE CHURCH OF CHRIST AND THE WORD OF GOD*. Skillfully avoiding the issue of Apostolicity because it was to receive consideration in another section, the report nevertheless declared:

However important the Apostolic Succession may be for maintaining the unity and continuity of the church, it is not the only means of maintaining them. Continuity is a rope of many strands. Some of us would say that the unity, holiness, apostolicity,

and catholicity of the church are alike matters of degree; and that just as a Christian may be more or less a Christian, so a communion may be more or less catholic.

The report was unequivocal in its assertion on revelation. All agreed with the following statement, which would receive unanimous endorsement in any Northern Baptist Convention:

We are at one in asserting the uniqueness and supremacy of the revelation given in Christ, in whose name alone salvation is offered to the world. But when we turn from this to the question whether we can come to know God through other and partial revelations we find differences which demand further study. Some of us hold that God makes Himself known through a general revelation as well as through special revelation, while others hold that the only revelation which the church can know and to which it should witness is the revelation in Jesus Christ. None of us hold that there is a revelation *outside* Christ which can be put on the same level as the revelation *in* Christ.

Concerning the function of the church, Baptists would again be in hearty accord, for the report declared:

The function of the church is to glorify God in adoration and sacrificial service, to be God's missionary to the world, to bear witness to God's redeeming grace in Jesus Christ in her corporate life, to proclaim the good news to every creature and to make disciples of all nations, bringing Christ's commandments to communities as well as to individuals.

And as to the importance of the church the report declared that "apart from the church, man cannot normally attain full knowledge of God nor worship Him in truth."

More skillful phraseology was employed in discussing the relation of the church to the Kingdom of God, and whether the Kingdom is here and now or is something to come "in glory," whether the Kingdom is actually present within the church and is seen in the progress of the church in the world. In some churches such different conceptions are of great moment and act as barriers to full communion. In others they form no such obstacle. The report also recognized the distinction between the church as the visible redeemed and redemptive community and the invisible company of the fully redeemed. Some of these subtle distinctions, seldom emphasized among

Northern Baptists, reveal how great is the chasm that divides communions to whom they are of profound significance from communions to whom they are of little concern.

In conclusion the report deplored the divisions in Christendom:

Everything which the New Testament teaches concerning the church presupposes its essential unity. We deplore the divisions of Christendom. The cause of Christian unity is implicit in God's word and should be treated by the Christian conscience as an urgent call from God.

More than a dozen delegates representing as many different communions discussed the report and proposed minor amendments which were incorporated into the final approved draft.

THE MINISTRY AND THE SACRAMENTS

As was anticipated, the third report, *THE MINISTRY AND THE SACRAMENTS*, received the longest and most vigorous discussion. This dealt with what was said to be "the most fruitful source of strife in the history of the church." Nevertheless after its approval by the full conference, the report was hailed as being "far ahead of any agreement which the churches themselves have ever reached or which is even in sight." Concerning baptism it said:

The reunited church will observe the rule that all members of the visible church are admitted by baptism; which is a gift of God's redeeming love to the church; and administered in the name of the Father, the Son and the Holy Spirit, is a sign and seal of Christian discipleship in obedience to our Lord's command.

It is an open secret that several communions had little private conferences of their own in which their delegates discussed this report among themselves, particularly the sections relating to their own distinctive convictions and traditions. On one afternoon the Baptist delegates met privately and discussed their view on baptism. They were delighted that the report included this significant explanatory note:

Baptist delegates desire to add that they could accept the statement on baptism as applying to the baptism of believers, that is, of those who are capable of making a personal confession of faith. In practicing the baptism of believers only, they hold that they are maintaining the practice of baptism as it is found

in the New Testament in the apostolic church, and also the principle that the necessary condition of receiving the grace of a sacrament is the faith of the recipient. They believe that children belong to God and that no rite is needed to assure His grace for them.

The report further added that this statement of the Baptist position was also accepted by a representative of the Disciples of Christ on behalf of that denomination.

After discussing the Eucharist or Lord's Supper, the remaining three pages were devoted to the Ministry with special reference to the Apostolic Succession. A fourfold statement was unanimously approved as follows:

I. The ministry was instituted by Jesus Christ, the Head of the church "for the perfecting of the Saints . . . the upbuilding of the Body of Christ", and is a gift of God to the church in the service of the Word and the Sacraments.

II. The ministry does not exclude but presupposes the "royal priesthood" to which all Christians are called as the redeemed of Jesus Christ.

III. Ordination to the ministry, according to the New Testament teaching, and the historic practice of the church, is by prayer and the laying-on of hands.

IV. It is essential to a united church that it should have a ministry universally recognized.

It was clear from the extended earnest discussion, particularly by members of the Anglican and the Eastern Orthodox churches, that we are a long way from "a ministry universally recognized." Both the Orthodox and the Old Catholic Church delegates claimed the apostolic succession as belonging "to the essence of the church." And yet a new openness of mind and a broader view was apparent in the following paragraph which also was unanimously approved:

If the ministry in the united church should sufficiently include characteristic elements from the Episcopal, Presbyterian and Congregational (Baptist and others) systems, the present adherents of those systems would have mutually recognized each other's place in the church of God, all would be able to find a spiritual home in the united church, and the doctrine of the Apostolic Succession would, upon a common basis of faith, attain the fullness which belongs to it by comprehending at once the Word, the ministry and the Sacraments, and the life of the Christian community.

THE APPROACH TO UNITY

The last of the four section reports on THE CHURCH'S UNITY IN LIFE AND WORSHIP found little opposition for it set forth the three recognized conceptions of church unity, (1) Cooperative Action, (2) Intercommunion, and (3) Corporate Union. The last mentioned was declared to be "for the vast majority of Christians their ideal. Our task is to find in God and to receive from Him as His gift, a unity which can take up and preserve in one beloved community all the varied spiritual gifts which He has given us in our separations."

After listing a number of obstacles to church union which it is the task of all churches to seek to remove, the report concluded with 17 concrete proposals. These proposals were the work of a special committee of which Dr. John R. Mott was chairman. It was apparent, even if the chairman of the general committee had not frankly said so, that the constructive mind of Dr. Mott was largely responsible for the formulation of these "next steps toward the realization of the unity which the churches should seek."

The final paragraph in the report dealt with the proposed World Council of Churches which



Courtesy of The Living Church

Metropolitan Nicolas (Greek Orthodox), Dr. T. Lew (Congregational) Archbishop Germanos (Russian Orthodox), and Rev. E. I. Luka (Coptic) of Egypt at Edinburgh

had already been approved at the Oxford Conference. (See editorial on page 540.) At Edinburgh opposition by an Anglican Bishop precipitated long discussion and resulted in several modifications. The most important was that each communion participating in the Council will have the right to appoint its own representative. Moreover, North American delegates will be appointed not *by* the Federal Council, as the newspapers erroneously reported, but *through* the Federal Council by the constituent communions. So the World Council was eventually approved and it will now be submitted to the various denominations for ratification.

On the two Sunday evenings "public meetings" were scheduled. The hall was filled to capacity, with the four galleries packed with residents of Edinburgh and visitors. Each Sunday evening had four addresses scheduled, each being delivered by a representative of one of the communions in the conference in order to expound its distinctive views. To Dr. Harold C. Phillips was assigned the task of setting forth the Baptist position. He did it in masterly fashion. Never before had Anglican Bishops and Orthodox Archbishops as well as clergymen and laymen of other denominations heard such a vigorous, commanding and superbly delivered statement of the historic Baptist principles of spiritual freedom, the soul's competency before God, church independence, and of open communion as evidence of Baptist sincerity in moving toward unity.

On that Sunday night all Baptist delegates went to their rooms with heads lifted a little higher with pride over the remarkable impression that Dr. Phillips had made.

AN AFFIRMATION OF UNITY

At its closing session the Edinburgh conference adopted unanimously an affirmation of unity. It appears in full on page 538. It was a solemn moment of high dedication when this was approved. Calling upon the conference to rise, the Archbishop of York asked, "Do you adopt this as your affirmation of unity?" It was impressive beyond description to hear that great company declare as with one voice, "I do."

Under the spell of that historic moment and in that atmosphere of solemnity all marched slowly over to St. Gile's Cathedral for the closing

prayer service. It was led by the Archbishop of York, whose masterly guiding of the proceedings of this conference will be remembered by all as one of the most remarkable presiding services in church history. And with his inspiring reading of the familiar passage beginning with "I am the true vine," and his closing prayer and apostolic benediction, the World Conference on Faith and Order adjourned.

Thoughts on Church Unity

VOICED AT THE EDINBURGH CONFERENCE

THE WORLD SEES THE SIN OF CHRISTIANS more clearly than the holiness of the church. It sees the divisions which that sin has caused more clearly than the unity which endures in spite of them.—*William Temple*, Lord Archbishop of York.

THE GREATEST OBSTACLE TO CHURCH UNION is the lack of understanding, respect, and love of other followers of Christ as Christians in the same sense that we regard ourselves as Christians.—*Professor J. T. Wigham*, M.D., Dublin, Ireland.

SOME OF OUR CHURCHES HERE REPRESENTED in this conference must first pay the price of union in disestablishment from the State.—*Bishop E. J. Palmer*, Gloucester, England.

MOST FORMULAS THAT ARE ADOPTED at church conferences to express unity are largely compromises that cleverly conceal our disagreements.—*Professor A. T. S. Nygren*, Lund, Sweden.

IT SHOULD BE HORRIBLE TO US to speak or think of any fellow-Christians as "not in communion with us." (Referring to the Lord's Supper.)—*William Temple*, Lord Archbishop of York.

WHILE WE SHOULD ALWAYS EMPHASIZE the things that unite us, we should not cover up the things that divide us.—*Professor H. L. Goudge*, Oxford, England.

WE ARE IN AGREEMENT that there is only one Lord Jesus Christ; so if He is one, our church should be one also.—*Archbishop Stephan*, Sofia, Bulgaria Orthodox Church.

WHILE WE ARE CEASING to be suspicious of one another, we are still a little suspicious of the Holy Spirit and are afraid that He may lead us into a kind of church with which we are not acquainted.—*Rev. Albert Peel*, Buckhurst Hill, England.

WE COULD NOT SEEK CHURCH UNION if we did not already possess Christian unity. Those who have nothing in common do not deplore their estrangement.—*William Temple*, Lord Archbishop of York.

AN AFFIRMATION OF UNITY

Unanimously adopted by the World Conference on Faith and Order at Edinburgh

NOTE.—It should be a matter of pride to Northern Baptists that Dr. Robert A. Ashworth served as chairman of the special committee that prepared this remarkable statement of unity. It proved to be a memorable experience for him. The personnel of the committee represented nine countries and nine different communions. To have them all agree and to have the entire conference of 800 delegates unanimously adopt this was an achievement of historic significance.—ED.

WE ARE ONE in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, who lived, died, and rose again to bring us to the Father, and who through the Holy Spirit dwells in His Church. We are one because we are all the objects of the love and grace of God, and called by Him to witness in all the world to His glorious Gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His Church. We believe however that a deeper understanding will lead us toward a united apprehension of the truth as it is in Jesus.

We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His Spirit into fulness of unity.

We are thankful that during recent years we have been drawn together; prejudices have been overcome, misunderstandings removed, and real, if limited, progress has been made toward our goal of a common mind.

In this conference we may gratefully claim that the Spirit of God has made us willing to learn from one another, and has given us a fuller vision of the truth and enriched our spiritual experience.

We have lifted up our hearts together in prayer; we have sung the same hymns; together we have read the same Holy Scriptures. We recognize in one another, across the barriers of our separation, a com-

mon Christian outlook and a common standard of values. We are therefore assured of a unity deeper than our divisions.

We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take.



Dr. R. A. Ashworth conducting one of the closing prayer services

We believe that every sincere attempt to cooperate in the concerns of the kingdom of God draws the severed communions together in increased mutual understanding and good will. We call upon our fellow-Christians of all communions to practise such coöperation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the Gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for His Church.

We desire also to declare to all men everywhere, our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, who makes us one in spite of our divisions; that He may bind in one those who by many worldly claims are set at variance; and that the world may at last find peace and unity in Him; to whom be glory forever.

Thanksgiving Day

A PAGE OF DEVOTIONAL READING SUGGESTED FOR THE HOLIDAY IN NOVEMBER

A Prayer of Thanksgiving

ALMIGHTY GOD, our heavenly Father, from whom cometh every good and perfect gift, we lift up to Thee the voice of our thanksgiving for the comforts and gladness of life; for our homes and all our home blessings; for our friends and all the pure pleasures of social intercourse; for all true knowledge of Thee and the world in which we live; for Thy church and its communion; for prophets and apostles and all earnest seekers after truth; especially for the gift of Thy Son Jesus Christ; for the presence and inspiration of the Holy Spirit; for all the discipline of life; for the tasks and trials by which we are trained to patience, self-knowledge and self-conquest; for the sacred and tender ties which bind us to the unseen world, and for the revelation of the house not made with hands, eternal in the heavens. Grant that we may praise Thee not only with our lips, but in faithful and consecrated lives. And may the words of our mouth and the meditations of our hearts be acceptable in Thy sight, O Lord, our Strength and our Redeemer. AMEN.

From *Liturgical Services* by J. H. TEWKSBURY.
Published in 1903 by the Pilgrim Press, Boston

Thanksgiving Day Thoughts

On Thanksgiving Day one should not care much whether the dinner is turkey, chicken or a loin of pork, but the spirit should be grateful to God for the gift that has come and for the love of the family who sit together to share the goodness of the Divine Father. The great essentials of life should fill us with gratitude. We should see that the supreme beauties of the universe are for all. It is not the quantity of goods about us but the quality of spirit within us that determines the joy of our Thanksgiving Day.—*The Methodist Protestant-Recorder*.



Thanksgiving Day did not come from some primitive circumstance connected with Plymouth and its deliverance from famine. Rather, it reflects that deeply ingrained faith in divine sovereignty which characterized American life during the first 300 eventful years of its short history. This is the atmosphere out of which our national Thanksgiving Day arose. It was the chief spring of our national greatness; and this devout past is a serious reproof to our

present attitude of religious forgetfulness and shallow self-sufficiency.—*The Christian Advocate*.



Jesus was grateful for many experiences that are not generally included in the President's Thanksgiving Day proclamation. He was thankful for the abiding presence of God, for the joy of answered prayer, for the love of little children, for lives transformed by the vision of divine mercy. He was thankful for the Cross. On that memorable night on which He instituted the sacrament of Holy Communion, He took the cup and gave thanks.—PAUL M. SCHROEDER in *The Messenger*.



THANKSGIVING DAY—In the days of its founders, people were willing to give thanks for mighty little, for mighty little was all that they expected. But now neither government nor nature can give enough but what we think it is too little. In the fall of the year, if the founders could gather in a few pumpkins, some potatoes and some corn for the winter, they were in a thanking mood. But if we can't gather in a new car, a new radio, a tuxedo and some government relief, why we feel like the world is agin us.—WILL ROGERS. (Written for his daily newspaper syndicate on the Thanksgiving Day before his death.)

Thanksgiving Day Scripture

He took the seven loaves and gave thanks.—*Mark 8:6*.

He took the cup and gave thanks.—*Matthew 26:27*.

Giving thanks always for all things to God.—*Ephesians 5:20*.

We Render Thanks

For all things beautiful, and good and true;
For things that seemed not good yet turned to good;
For all the sweet compulsions of Thy will
That chastened, tried, and wrought us to Thy shape;
For things unnumbered that we take of right,
And value first when they are withheld;
For light and air; sweet sense of sound and smell;
For eyes to see the unseen in the seen;
For vision of the Worker in the work;
For hearts to apprehend Thee everywhere;—
We thank Thee, Lord. —JOHN OXENHAM

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

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Field Correspondents in Four Continents

Vol. 28

NOVEMBER, 1937

No. 9

A World Council of Churches Voted at Oxford and Edinburgh

THE two world conferences of the Christian church which met at Oxford and Edinburgh during the past summer made ecclesiastical history when they voted to recommend to the churches of Christendom the creation of a World Council of Churches. If approved by the various communions, this will unify the objectives of both the Oxford and Edinburgh conferences. It will become the first really ecumenical organization of present day Christianity. In convincing statements the Archbishop of York and Dr. John R. Mott explained how problems of "life and work" necessarily rest on doctrinal bases, whereas discussions of "faith and order" become purely academic and detached if disassociated from the practical issues of life. "Life and work" and "faith and order" may be separate but they are not isolated compartments of Christianity. In many aspects they are overlapping sections of a distinctly unified enterprise.

The new Council is to have 200 members with representation from every communion that votes approval. It will serve as a Continuation Committee of both the Oxford and the Edinburgh conferences, will facilitate corporate action by the churches, promote cooperation, develop

ecumenical consciousness among the churches, establish an ecumenical journal, and in other ways encourage Christian unity. It will meet every five years. An executive committee of 60 persons, 12 from North America, will meet each year.

This new organization, said the Archbishop, "will become the voice of non-Roman Christendom through which it will speak unitedly to the world." It will have no power to legislate for the churches nor can it commit them to action without their consent. Thus the independence of each communion is fully assured and protected.

That it can serve as a powerful agency in upholding the witness of the church in the modern world is so apparent that the various denominations, including the Northern Baptist Convention, should be prompt to ratify the plan when it is presented to their annual gatherings.

Will They Find the Right Goal in These United States?

AN INCREASE in the number of Chinese students in institutions of higher learning in the United States and Canada is reported in the current directory of Chinese students in America. There are 2,162 here now, as compared with 1,885 a year ago, and 354 are women. They are scattered throughout 42 of the United States with 73 students in Canada and 3,172 in Hawaii. There are no Chinese students in Alabama, Idaho, Mississippi, Oklahoma, Utah and Washington. In an introduction to the directory, Dr. Sao-ke Alfred Sze, Chinese Ambassador at Washington, D. C., wrote: "Let us all work unitedly and wholeheartedly, dismissing from our thoughts self and selfish interest, and whenever it is necessary make sacrifices in order to promote the general welfare." In similar vein, Consul General Robert T. Kah, at Chicago, wrote: "The students of today are the leaders of tomorrow. So with the right goal in view, let us do our best and march forward."

All this is sound advice to pass on to a generation of students. Nevertheless, a disquieting thought arises. Under the influence of our American environment, how will they find the right goal in these United States? With its emphasis on standards of financial success and self-aggrandizement, will these students be prompted

to dismiss from their thoughts "all self and selfish interest and where it is necessary make sacrifices in order to promote general welfare"? Do Americans do that? Presumably these Chinese students have come in contact with Christianity in China as presented by foreign missionaries. Is the Christianity they find in the United States and the Christian living of people here who claim to be followers of Jesus, in accord with the teachings and principles which missionaries have presented to the people of China?

All Christian Americans have a responsibility on their hands in seeing that everything possible is done so that the Chinese students while residents of the United States shall not deviate from "the right goal" nor be tempted to let "self and selfish interests" have full sway during this formative period in their lives.

Shallow Complacency on Thanksgiving Day

NOVEMBER brings again Thanksgiving Day. Surely it needs to be rescued from a shallow complacency that makes its observance seem like mockery.

How can we be complacently thankful for peace when there are wars and rumors of wars and when in Spain, after sixteen months of war, there are more soldiers with obliterated features and with irretrievably shattered faces than were in the British Army after four years of the World War? How can we give thanks for food, shelter, crops, employment, when Negro workmen are exploited and share croppers have little or nothing, when in this 5th year of recovery from the great depression millions are still in want? How can we feel grateful for the blessings of democracy when communism and fascism have put nations in bondage and in our own land forces are at work that would curb our freedom? How can we praise God for religious liberty when it is ruthlessly crushed elsewhere and when even in the United States clever propaganda, pressure for State aid to parochial schools, proposals to buy Bibles with taxpayers' funds, are placing it in jeopardy? How can we express gratitude for God's supreme gift in Jesus Christ when multitudes in the United States and throughout the world are unaware of the reality of God, know nothing of His gospel, have never felt the redeeming touch of Christ.

To make Thanksgiving Day meaningful, therefore, and to observe it with sincerity rather than with hypocritical complacency, requires more than a grateful spirit, however genuine, even more than some tangible expression of charity. There is needed bold determination and unremitting effort to strengthen in every possible way the agencies of peace and good will, of social justice and democratic liberalism, of Christian evangelism and missions. By so doing we will help eventually to build a world in which all men shall have in abundant measure those things spiritual as well as material for which to give thanks.

He Left an Island Democracy in a Sea of Dictatorships

THE death of former President Thomas Masaryk of Czechoslovakia, on September 14 at the age of 87, removed one more of the towering personalities who emerged out of the World War. Only Lloyd George, General Pershing and a few others remain. Dr. Masaryk was the founder of the Czechoslovak Republic. In 1918 he signed its Declaration of Independence and its Constitution in Philadelphia, which he had reached from his Switzerland exile after a long circuitous journey through Siberia and Japan. His wife was an American whom he had met during student days in Leipsic University and his sister-in-law, the late Dr. Evelyn Garrique, was for many years a member of the Greene Avenue Baptist Church of Brooklyn, N. Y. Like George Washington, he will be remembered as the "Father of his Country." He was long an admirer of America and once declared that the United States was a foster parent of Czechoslovakia. Today his little country is a lonely island democracy surrounded by the rising sea of European dictatorships. His death serves to focus fresh attention on the peril in which Czechoslovakia would find herself in the event of another upheaval in Europe. The world can ill afford to lose men of the sterling character, democratic spirit, idealism, and concern for the rights of minorities, that were typified in Thomas Masaryk.

Editorial ♦ Comment

♦ New York police authorities have been endeavoring to suppress so-called "panhandling" or begging on the streets. Recently 589 street beggars were

rounded up and subjected to thorough examination, medical and otherwise. Only 55 or less than 10% were found to be definitely undernourished. On the other hand, only 27 or barely more than 4% were found to be normal human beings. The check-up revealed 151 chronic alcoholics, 28 drug addicts, 148 feeble minded, and 68 with infectious diseases. Such facts reveal again that something is wrong with a social order that produces such human wreckage, such flotsam and jetsam on the American economic stream. Such facts suggest also that the safest way for people generously inclined to help men in need, is to contribute to regularly organized missionary and eleemosynary institutions of the church, all of which are in position to place funds where they will not only relieve the maximum of distress, but will also help in economic rehabilitation and moral regeneration.

◆ The secular press is often charged with inaccuracy in reporting religious news. Occasionally the religious press is guilty of the same fault. Thus in reporting the Northern Baptist Convention at Philadelphia, *The Methodist Protestant Recorder*, circulating among Southern Methodists, said that "overtures toward the re-union of Northern and Southern Baptist churches were made in a report to the Philadelphia Convention. The two branches of the church separated in 1845 over the slavery issue. A united Baptist Church would have 5,000,000 members." The Methodist paper was sadly inaccurate. In all probability in 1945, only seven years hence, we will celebrate the centennial of a split instead of the birth of a Baptist merger. It seems a pity that these two great bodies, so close together on the issues of religious liberty and the separation of church and state, are nevertheless so far apart in social emphasis and ecumenical attitude, as to project a re-union into the far distant future.

◆ With many religious papers in America still struggling with the problem of circulation and even a Hearst newspaper joining the ranks of discontinued journals, it is interesting to note how a dictatorship solves the circulation problem. According to a press despatch from Rome, *The Popolo d'Italia*, published in Milan, is soon to have the largest circulation of newspapers in Europe. The paper was founded by Signor Mussolini in 1914. He has kept control of it all through his management of Italy's political destiny. Now all members of the Fascist party in Italy have been given to understand that it is the duty of every follower of Mussolini to subscribe to his newspaper. Since the party enrolls about 2,000,000 members, the addition of their

names to the 500,000 already on the subscription list would result in a circulation of 2,500,000. Now if Baptists were to discard their independence and accept a dictator, and if he were to pass the word along that every Baptist family *must* subscribe to a Baptist paper, what a marvelous circulation!

◆ The dean of New York bankers, who travels by subway each day from his home in Brooklyn to his office in a leading New York down-town bank, on his 85th birthday celebration last spring said to his assembled friends, "As the years speed on I know full well that each takes its toll. So now I have only the time to be thankful for my blessings, chief of which are good health, a happy family life, loyal friends, and *cheerful working conditions*." A man of 85 may well voice his gratitude in such terms. But by way of contrast, because of the prevalent attitude of the Christian church toward aged ministers as pastors, it would be very rare to find a minister today beyond threescore years of age who could join in thanks for "cheerful working conditions."



THE GREAT DELUSION

Number 45

BURIED IN A THOUSAND CEMETERIES

A RECENT issue of *The New York Times* carried a two-thirds of a page advertisement by a liquor distiller. The concluding paragraph read:

If you expect to be at the wheel of a motor car, we say to you: *Think before you drink! Don't drink before you drive!*

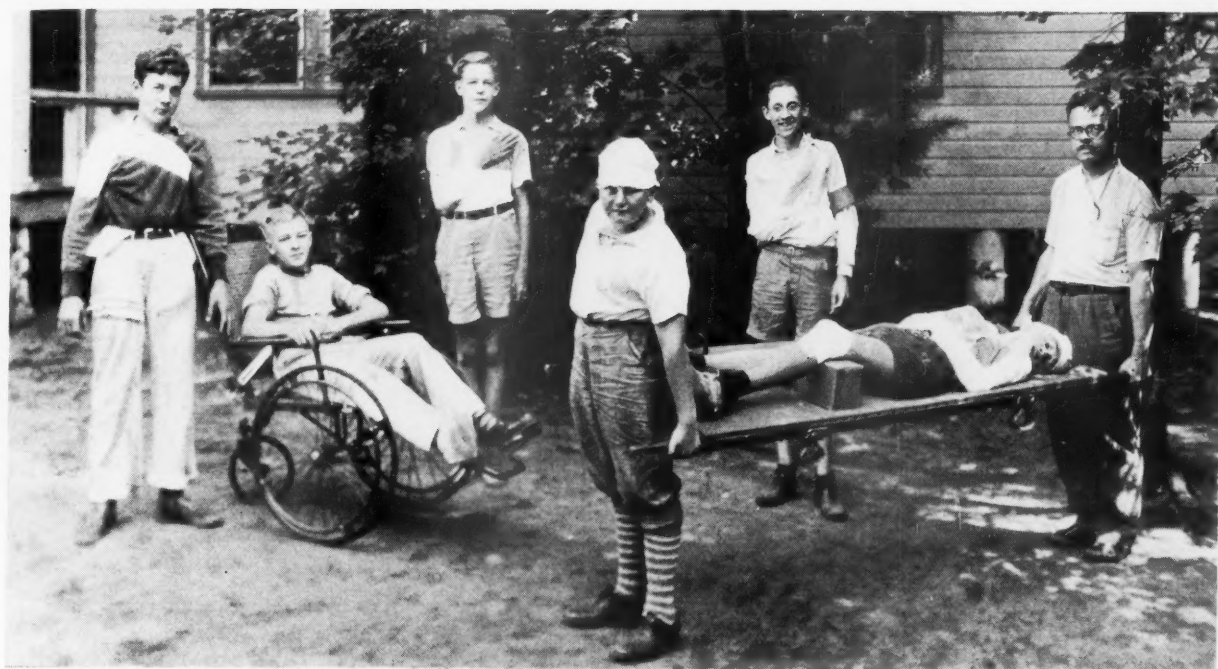
The rest of the page featured a news story that 14,270 people were killed in automobile accidents during the first five months of 1937, an increase of 17% over the total of the first five months of 1936.

These 14,270 people, many of them mutilated beyond recognition, lie buried in a thousand cemeteries. How many were killed because the driver of their cars or of the colliding cars had been drinking, will never be known.

Statistics of motor fatalities caused by drunken or drinking drivers are the handwriting on the wall. And the distiller tries to erase it and to put in its place his self-interest warning, "Alcohol has no place at the wheel. Drinking and driving do not mix."

The publication of his advertisement and the news story on the same page prompts a query. Was this merely a coincidence, or was it advertising irony?





The impression described by Mr. Alden in this article is not that of physical injuries. This is Dr. Gordon S. Seagrave's class in first aid at the Ocean Park Camp

It Left a Lasting Impression

The story of the 11th season at the Royal Ambassador Ocean Park Camp, its spacious new Memorial Dining Hall, its meals so excellent that the bread tasted good even without butter, the superb volunteer service by 67 counsellors the majority of whom were pastors, and its lasting impression on the boys

By PAUL E. ALDEN

THE climax of the 11th camp season at the Royal Ambassador Boys' Camp at Ocean Park, Maine, was the dedication and use of the Memorial Dining and Assembly Hall, built during the past year at a cost of \$26,000, including its equipment. An assembly of 600, including boys, parents, counsellors, and friends of the camp, joined in an unusually interesting dedication service. (NOTE—For a report of the service, see MISSIONS, October, page 501.—ED.)

Measuring 146 by 76 feet it furnishes commodious dining facilities for 500 guests, with exceptional kitchen equipment, which includes an electric dishwasher, electric potato peeler, electric refrigeration and oil ranges and baking ovens. Here were prepared meals of unusual quality and attractiveness, with all pastries and breads baked on the premises. One boy was heard to exclaim, "The chef's bread is so fine that it is good even without butter."

The dining room is 80 by 76 and is attractively furnished with round tables in natural wood finish. Each

table accommodates eight boys and a counsellor. These tables fold easily so that the hall can be cleared in a few minutes to serve as an assembly hall or as a game room on a rainy afternoon. On two sides the room is screened to give free circulation to the breezes that come from the sea or the pine woods. Shutters give full protection in inclement weather. The building also provides convenient offices for the dean, the business manager, *The Old Salt* (the camp's daily newspaper), and for the camp store.

In telling the story of the Dining Hall, Field Secretary Floyd L. Carr unveiled the bronze memorial tablet on the beautiful stone fireplace, 12 feet wide and reaching 30 feet to the roof. This tablet, which itself measures 4 by 5 feet, bears the names of 156 men and women in whose memory friends have made gifts of \$100 or more for the building. He also called attention to the framed parchments which hang on either side of the fireplace, one listing the names of 81 boys, the other 88 counsellors, who also

(Continued on page 546)

BUILDING BOYS IS BETTER

Scenes from the 1937 Summer Season

LEFT: Frank Belvin, a Choctaw Indian guest at the R. A. Camp at Ocean Park

BELOW: The class in airplane modeling proved to be unusually popular

RIGHT: Around the flag at the Pioneer Boys' Camp at Swan Lake, South Dakota



BELOW: Boys at the Conference Point Camp on Lake Geneva



LEFT: Supper out in the woods at Pioneer Boys' Camp, Camp Corbley, Mahaffey, Pa.

ABOVE: Everybody enjoyed the three square meals each day in the dining hall

BETTER THAN MENDING MEN

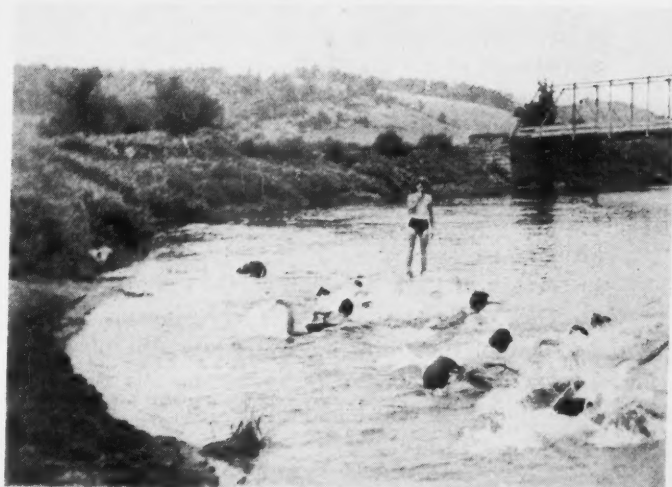
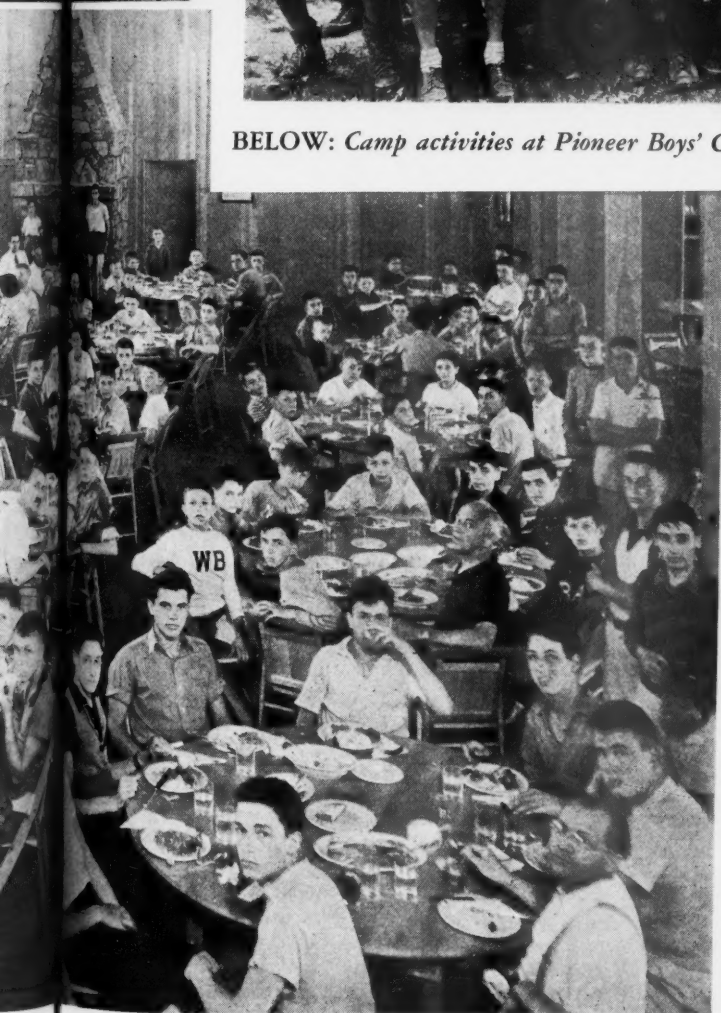
Summer Season of the Royal Ambassadors

RIGHT: *Paul R. Hackett, missionary from Moulmein, Burma, at Camp Christy, Kansas*

BELOW: *All the boys are sons of Baptist ministers. Photographed at the R. A. Camp at Keuka College*



BELOW: *Camp activities at Pioneer Boys' Camp, Camp Corbley, Mahaffey, Pa.*



Camp RIGHT: *Swimming and life saving instructions at the Pioneer Boys' Camp, Camp Corbley, Mahaffey, Pa.*

day in swimming hall at Ocean Park. Note the huge memorial fireplace

(Continued from page 543)

made donations towards the building. He also thrilled boys and counsellors by the announcement that the Woman's Free Baptist Mission Society had given \$3,000 from its permanent funds to erect an infirmary in honor of the more than a century of medical service in Bengal-Orissa of Dr. Otis R. Bacheler, Dr. Henry M. Bacheler and Dr. Mary W. Bacheler. This will not only provide equipment for emergencies of health or accident, but also meets a State requirement for camps which desire to receive Grade A rating. Thus the camp continues to grow in its physical plant and in its service to boys.

The following ode of dedication, written by Dr. Howard B. Grose, former Editor of *MISSIONS*, was read by Dean Paul E. Alden:

It is no marble temple, stately and ornate,
We've come, on this historic day, to dedicate.
Nay, 'tis a dining hall, where hungry boys shall meet
Three times a day, with hearty zest and jest, to eat.
Yet not the less a temple—Memorial Dining Hall—
For this is camp's great lesson—religion crowning all.
A place to eat 'tis true, but shrine as well to raise
To God above our offerings of praise.
For ours is a religion that embraces
Clean human sport and fun of heavenly graces;
That finds no bar to mingling our elation
With sincere worship in our dedication.

Smile lovingly upon us, God of grace,
Make this, our camp, Thy favored dwelling place.
This is Thy hall, O Master, unto Thee
We consecrate it now for service free
Through years to come. In reverence we lift
Our hearts to Thee; accept our joyous gift;
And richly bless all who have had a share
In making real this answer to faith's prayer!
Historic day! To heaven our hymns we raise,
To God be all the glory and the praise!

Throughout the summer many visitors inspected the building and expressed wonder and satisfaction at its beauty and serviceability. An inspector of the Department of Public Health of the State of Maine, at the completion of his official inspection of the camp, stated that to his knowledge no camp in New England, commercial or religious, could equal the dining and kitchen equipment of this Memorial Dining Hall. In addition to the varied uses already mentioned during the six weeks of camp, it served as dining room for the New England Baptist School of Methods (August 16-28) and was host for the annual banquet of the Ocean Park Association. On the night before the close of the third period, it was graced by a joint banquet of the camp boys and the girls of Camp Ataloo, which met on its own camp site on dates coinciding with the third period.

But a building, however fine, could not be the only significant feature of the 1937 camp. This year found the camp serving more boys than in any other year of its history, a total of 344 boys, of whom 96 were in camp for the first period (June 28-July 10), 135 for the second period (July 12-24) and 113 for the third period (July 26-August 7). They were ably led in classwork, athletics and in the intimate routine of camp life by a faculty of 67 counsellors. Most of them were pastors serving without compensation and in some cases giving their entire vacation, because of their belief in the camp motto, "Building boys is better than mending men." Rev. Paul E. Alden, Champaign, Ill., was dean for the first two periods and Dr. E. C. Kunkle, New York City, for the third period. Rev. Herbert E. MacCombie, Lynn, Mass., was director for the first two periods, with Rev. Lewis W. Williamson, Weston, Mass., as assistant director. The director for the third period was Rev. L. G. van Leeuwen, Stoneham, Mass., assisted by Rev. Eric A. Oesterle, Collingswood, N. J.

The missionary emphasis, which is one of the distinctive features of the Royal Ambassador camps across the country, was ably represented not only in the classroom but also in the fine life and leadership of missionaries Gordon S. Seagrave M.D., and Rev. George E. Blackwell of Burma and Rev. Henry Erickson of the Belgian Congo whose presence was made possible through the coöperation of the Foreign Mission Society. The brotherhood of the races was daily impressed on the boys through the genial presence of B. F. Belvin, full-blooded Choctaw Indian of Bacone College and Ottawa University, sent to camp by the Home Mission society, and of three Negro boys and one Chinese boy.

Chapel periods each morning were ably led by the camp pastors, Secretary C. Raymond Chappell of the New Hampshire Baptist Convention, Rev. William F. Davison, Cortland, N. Y. and Rev. Gordon R. Lahrson, Port Richmond, N. Y. As a part of its regular program, each boy had at least one personal interview with a pastor. Resulting from these interviews were 28 decisions to accept Christ.

Among its many guests were Home Board Secretary G. Pitt Beers and Foreign Board Secretary J. C. Robbins, Dr. Ray O. Wyland, Boy Scout National Director of Education, and Clarence H. DeMar, champion marathon runner.

Does the camp leave a lasting impression? One illustration will suffice. Secretary C. R. Chappell of New Hampshire related his recent experience on an ordination council where the candidate for ordination stated that he first felt the call to the ministry at the Royal Ambassador Camp.

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents



Speakers and Lettish choir at the Baptist Regional Conference in Riga

A Summer Conference Tour of Europe

Under the auspices of the Baptist World Alliance a series of successful, well attended, and highly inspirational conferences were held last summer in eight countries on the continent of Europe

THE summer of 1937 will long be remembered as a summer of international religious conferences in Europe. One of the principal themes at the Oxford Conference (See MISSIONS October, 1937, pages 460-466) was the relation of church and state and an effort was made to arrive at a satisfactory theory on this subject. But the series of regional conferences in various parts of Europe under the auspices of the Baptist World Alliance came to grips with this problem in a more practical manner. In many places on the Continent, the position of free churches and especially Baptists is still unsettled. Separation of church and state was treated in some form or another at each one of these conferences—sometimes

By W. O. LEWIS

even in the presence of hostile government officials.

It is difficult for Americans who have never been abroad to realize the situation in Europe today. At home they can travel thousands of miles without crossing a frontier. There is one kind of money and one language. They need no passports and do not have to report to the police. In Europe a few hours of travel brings one up against a boundary. Passports must be shown. If the traveler does not report the money on hand when he enters a country, the chances are he will not be allowed to take his own money out with him. Differences in language and customs and in some cases ex-

treme nationalism make friendly intercourse between close neighbors difficult. Airplanes and radio are making certain boundaries obsolete. Nevertheless, it will be a long time before we have anything like a United States of Europe.

And it is difficult for American Baptists to realize that there is very little European Baptist unity. In some countries our work is old, in others it is just beginning. Differences in language and outlook make it difficult to cooperate. And the cost of travel makes it hard for our people to get together. The first general meeting of European Baptists was held in Berlin in 1908. A second all-European congress was held in Stockholm just before the War. The Baptist World Alliance meetings in Stockholm in 1923 and in Berlin in 1934 brought European Baptists together.

Since the War, however, it has proved impossible to hold a gen-

eral European Baptist congress. But from time to time smaller groups from neighboring countries have come together in regional conferences when the President and the Secretary of the World Alliance can be present. The third series of such conferences was held during the past summer upon the occasion of Dr. George W. Truett's visit. After visiting important centers in Great Britain, Dr. and Mrs. Truett and Dr. J. H. Rushbrooke crossed over to bear a message of fraternal greeting to Baptists on the Continent. It was my privilege to have some part in all the conferences on the Continent.

The conference for the Latin countries was held in Paris in connection with the annual meeting of the French Baptist Federation. Belgium, Italy, Spain, and Portugal were also represented. Brethren from Germany and other nations in Europe attending the Paris Exposition came to the meeting. Dr. Everett Gill, who represents the Southern Baptists in Europe, was present and spoke. Missionary M. W. Rankin of the Southern Baptist Mission in South China also had a part on the program. Three dozen Australian Baptists returning from the coronation in England dropped in at several meetings. Our work in the Latin countries is weak. It did the brethren from these countries good to compare notes and to meet friends from outside Europe. All were deeply interested in the report from Spain. We were assured by the Baptist delegate from Spain that the Government in Valencia is not anti-religious.

The next stop was The Hague, where the Dutch Baptists were holding their annual meeting. Although the State supports certain churches, Baptists enjoy full religious liberty in Holland. Presi-

dent Gordon Palmer of the Eastern Theological Seminary in Philadelphia joined the party at this point and went as far as Warsaw.

In spite of the fact that many people were on vacation, a large number of Baptists from Hamburg and vicinity greeted Dr. Truett and Dr. Rushbrooke when they spoke in the chapel of the Seminary.

After that came the conference for the Scandinavian countries in Gothenburg. The meeting was well attended and an earnest spirit prevailed. In some of these northern countries our people have been troubled with Pentecostalism. Churches are being divided over this issue and in some cases whole churches have broken off fellowship with the older Baptist bodies. Although there is a state church in all the Scandinavian countries, Baptists are unhindered in their work. At the close of the meeting in Gothenburg, the delegates held a memorial service at Vällersvik nearby where the first baptism in Sweden occurred in 1848.

After Gothenburg, the presidential party came to Berlin. The Baptists of this city have a large tent in which they hold evangelistic meetings during the summer, pitching the tent on first one vacant lot and then another. Dr. Truett and Dr. Rushbrooke spoke two evenings at the tent meetings and there was opportunity for conference with the leaders during the day. The next night was spent in Königsberg in East Prussia. The largest Baptist church in the city was filled to see and hear the visitors.

It was good to have these three opportunities to come into contact with the Baptists of Germany. The question of the relation of Church and State is a burning question in Germany. It seems to many outsiders that in

the churches which receive aid from the state the German Government is interfering in purely religious matters. The German authorities say that the priests and pastors who are imprisoned are suffering solely because they have violated certain laws and have been mixed up in matters that are purely political. But it is difficult to resist the conclusion that there is real religious persecution in Germany. While Baptists have not been seriously molested, it is not likely that there will ultimately be any place for a free church in a totalitarian state.

From Königsberg the party went to Riga. Estonia and Lithuania were well represented, and of course many were present from Latvia. All three of these countries have been living under authoritarian régimes, although there seems to be a tendency to return to a freer parliamentary form of government. *The entire program of the Riga meeting with subjects and speakers had to be submitted to the Government and there seemed to be some uncertainty as to whether certain subjects could be freely discussed.* Some felt the Latvian Government had gone too far in insisting on certain changes in the constitution of the Lettish Baptist Union. Nevertheless in spite of the handicaps, our work goes steadily forward.

France is the only country we touched where there is no problem as to the relation of Church and State. There are difficulties everywhere, but our people are not discouraged. Our visit helped to put heart into our brethren.

From Riga the visiting brethren went to Poland. Dr. Palmer left the party here and Dr. W. B. Lippard and Luther Wesley Smith joined us.

The former will report his own impressions in the next issue.

They Expect Union Soon With Southern Baptists

By LORA PATTEN

The East Japan Baptist Convention holds its annual meeting just prior to the outbreak of war with China, listens to a report by Dr. Y. Chiba on his visit to the Baptists of China, and confidently looks forward to a union with the West Japan Convention, a mission of the Southern Baptists in the United States.

JUST prior to the new outbreak of war with China, the annual East Japan Baptist Convention was held in Yokohama. Practically all the churches and other groups were represented and nearly 200 took part.

Considerable enthusiasm greeted the message of the fraternal delegate from the West Japan Baptist Convention (Southern Baptist Mission). The trend is toward union and it may take more definite form next year at the triennial joint meeting.

Dr. Y. Chiba, just back from a trip through China as a representative of the National Christian Council, brought the greetings of Chinese Baptists and inspired us by his reports of their progress. Dr. Chiba was elected chairman of the Executive Committee.

The convention program theme was "Promoting the Evangelistic Spirit." All reports showed vigorous effort and progress.

Lively evidence of the independence spirit and the stress and strain of the age marked the sessions. Outstanding action was the adoption of a revision of the constitution of the property-holding body by which the trustees are hereafter to be largely Japanese, thus bringing under the Japanese the last vestige of foreign control.

A serious loss was sustained in the resignation of the convention's executive secretary, the Rev. Nobuo Tokita, after three years of devoted service since his return from study at the Colgate-Roches-

ter Divinity School. He will join the staff of the Waseda Brotherhood, our well-known student center in Tokyo.

The evangelistic department presented a plan for a 65th Anniversary Evangelistic Campaign, carefully worked out, and it was approved. The financial campaign among the laymen has a goal of 5,000 Yen.

In the missionaries' "retreat," Miss Goldie Nicholson, of Sendai, presided. Although few in number, our fellowship was strong. Rich devotional sessions deepened our spiritual lives. In a beautiful service of worship, Rev. M. D. Farnum, one of Captain Bickel's successors in the Inland Sea, stirred our hearts with his message on the fogs of suspicion and coercion through which we are moving. Yet the eternal light is bright and powerful as ever in the heart of God.

It was a challenge to better living and greater faith.

Dr. William Axling told of his visit to the Philippine Islands, the National Christian Council meetings there, the Baptist work, and the Japanese churches in the island. He included a thrilling account of his adventure in a sea-plane that got lost.

A discussion period on the relations between the schools and the churches brought out clearly some of the aspects of the rising tide of nationalism throughout the Japanese Empire.

Trailer Evangelism

During the Northern Baptist Convention in Philadelphia, the Publication Society had a trailer on exhibition. Hundreds of people visited it, and were impressed. Mr. and Mrs. John Nuveen of Chicago were delighted. For a number of years Mr. Nuveen was president of the American Baptist Publication Society and usually sat with the Colporter-Missionary Committee. Thus he had acquired a keen interest in this type of service.

When he and Mrs. Nuveen learned the nature of the work that was needed in the state of Washington, they readily listened
(Continued on page 575)



Dedicating the Publication Society's new trailer at Rochester, N. Y.

Preachers and Deacons Ordained in Three Languages

The story of a unique ordination service in the remote hill country of Burma, where 500 people travelled long distances in order to ordain seven preachers and twenty-seven deacons after a long day of serious examination as to their fitness

By M. C. PARISH

THE Kachins are a race of virile mountaineers living in the northern sections of Burma. The word describes several allied races, each with its own language. Missions were opened among them about 60 years ago at Bhamo by Dr. W. H. Roberts. When he made one of his first trips into the mountains with his wife and another missionary couple, travelling on ponies, they were robbed of everything they had except the clothes they wore. Moreover, their ponies were stolen. That was the way these people made their living in those days.

In 1927 the 50th anniversary of the beginning of the work was celebrated in Bhamo. At that time there were about 7,000 Christians among them. Since then the number has about doubled. The Kachins are rapidly becoming Christianized. Only a lack of workers to care for them prevents a larger ingathering.

This article is to tell of a recent experience in helping to overcome that handicap. There are now four mission stations in the Kachin country. The youngest is at Kutkai, where Rev. George J. Geis established a training school for preachers. Here Rev. and Mrs. G. A. Sword are carrying on the work from which death removed Mr. Geis on October 28, 1936.

Last spring Mr. Sword attended the Burma Baptist Mission Conference in Taunggyi. (See MISSIONS, October, 1937, page 473.) During the conference he came to me and said that on the following Sunday there was to be a great Kachin ordination service and asked that a carload go home with him, to help and to witness the event. It would be a trip of over 300 miles over plains, mountains and rough roads. But Rev. W. E.

Wiatt, Rev. C. E. Chaney, Rev. E. C. Condict, and I took the trip. The first trip of Mr. Sword to that place was in 1923. At that time there was not a Christian there. Now there are five organized churches and enough Christians in other places for as many more churches.

On Saturday morning after our arrival the ordination council was organized. Rev. G. A. Sword was elected Moderator, with a Kachin teacher as clerk. Baptist procedure was faithfully adhered to, for there was no organized church in Kutkai and so the call had come from the church in Namkham, 80 miles away. The pastor of the Namkham church made a statement and asked for the roll of delegates. Then seven candidates for the ministry were presented for examination. Each in turn gave his Christian experience and call to the ministry. All had received some theological training, either in the Burmese Theological Seminary in Insein or in special classes. After making their statements they all retired. Then one by one they came again before the Council for examination as to their views of Christian doctrine. It was a searching examination. Many theological students in America might well have hesitated at some of the questions, but on the whole it was very fair.

Three languages were used, Kachin, Burmese and English. All these men were proficient in Kachin, most of them in Burmese also, and some of the examiners only in English. Rev. E. Grigg, pastor of Maymyo, and Rev. J. Fitzwilliams, a Baptist of the China Inland Mission, had arrived that morning. So questions and answers

were translated into English, Burmese and Kachin. There were also Kachin and Karen ordained preachers present from as far away as Bhamo, over 150 miles. All helped in the examination. After two extended sessions, from 8 to 11:30 A.M. and again from 2 until 5 P.M., the council voted that it was satisfied with the examination.

The next day the service of ordination was held in a large mandat of bamboo and thatch. There was no church large enough to hold the crowd. By 11 o'clock Sunday morning the mandat was packed with people. Some of them had journeyed two or three days across the mountains. Fully 500 were crowded in and around the mandat. Dr. C. E. Chaney, Secretary of the Burma mission, preached the ordination sermon in English, and Rev. G. A. Sword translated it into Kachin. As the candidates knelt in a row on the platform and the missionaries, with the Kachin and Karen pastors, laid their hands on their heads, Rev. E. Grigg prayed in English, and a Kachin and Karen each prayed in Kachin. Dr. W. E. Wiatt gave the welcome and hand of fellowship, and charge to the candidates in Burmese, and a Kachin translated it. I gave the charge to the churches in Burmese and that was also translated. That ended the ordination of the pastors.

Then 27 deacons marched up to the platform and knelt in nine rows, three in a row. The missionaries and all the Kachin and Karen pastors, including those just ordained, laid their hands on the heads of the deacons while there were three ordaining prayers. Dr. E. C. Condict gave the charge to the deacons in English and Mr. Sword translated. A Burmese headmaster of a government high school gave a charge in Kachin. The services were closed with the benediction by Sara Zaw Sam, one of the newly ordained preachers. Thus ended an occasion which will stand out in the experience of the participants and will be

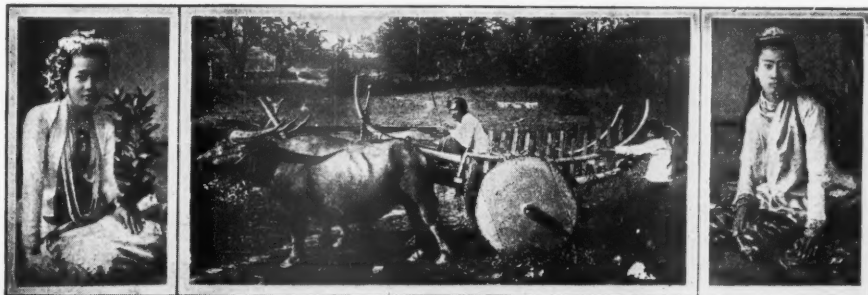


The seven pastors who were ordained in three languages. Recent reports from the field state that five of these men during the first three months since their ordination baptized 156 candidates. Reports from the other two had not yet been received.

an inspiration for the rest of their lives. Around Kutkai several new churches will soon be organized under the leadership of these men. All who participated were impressed with their earnestness and sincerity.

Among those present and who took part were a man and his wife from a hill village beyond Bhamo where they have a school and church. The man was baptized when a school boy in 1884, by Dr. W. H. Roberts. Thus he was one of the earliest Kachins to confess Christ. He is now about 70 years old. In his lifetime he has seen the Kachin people changed from bandits and robbers into not only law-abiding citizens, but into a host of earnest, faithful Christians.

The zeal of their churches to win their fellow men to Christ would shame many of the churches in America.





THE LIBRARY

Reviews of Current Books and
Announcements by Publishers



Trends of Christian Thinking, by CHARLES S. MACFARLAND, is an analysis of 36 books published during the past year. Grouped under appropriate headings these books set forth present tendencies in theological thought, the crisis growing in the relations of church and state, the social gospel, the church under self-examination, the return of personal religion and the future of foreign missions. For the pastor or layman who cannot add 36 new books to his library and for whom ordinary reviews are inadequate, this would prove a valuable book. While Dr. Macfarland lets the 36 books speak for themselves, he vigorously expresses his own convictions, as, for example, in his charge that the foreign mission boards are "side-stepping" the Laymen's Foreign Missions Enquiry Report, and his criticism that "during 25 years with the Federal Council of Churches, one of my most discouraging elements was the number of men in it who believed in church cooperation *feebly*." He quotes Dr. John R. Mott as saying that we are cluttered up with co-operative organizations which do not cooperate, and cites the lack of integration between the Foreign Missions Conference and the Federal Council as evidence, and the separate meetings of the World Conference at Oxford in 1937 and the International Missionary Council at Hangchow in 1938. Concerning Professor Latourette's book, *Missions Tomorrow* (Reviewed in *MISSIONS*, October 1936, page 490), Dr. Macfarland writes "the secretaries will read the book, commend it, but will do nothing

ON THE TRAIL OF TRUTH *Adventures in Religion*

A new book by Dr. John Milton Moore. The semi-autobiographical story of a spiritual pilgrimage.

President Emeritus Milton G. Evans of Crozer Theological Seminary says:

It has the literary charm of a well written romance and the historical charm of accuracy of description of an epoch in American church history.

Dr. W. S. Abernethy of Calvary Baptist Church in Washington, says:

I found "On the Trail of Truth" so fascinating that I was compelled to read it clear to the last word. Such spiritual biographies as this are invaluable guide books to other travelers along the difficult way.

Published by REVELL at \$1.50

Order through Woman's Auxiliary of the First Baptist Church, Bridgeport, Conn.

Send orders with check to Mrs. E. P. Nichols, Stratfield Road, Bridgeport, Conn.

(See review on page 554)

radical." The weakness of Dr. Macfarland's book is that out of the 36 books chosen for his survey of current Christian thought, only two are related to Christian mis-

sions. Either he should have included more, or else the small number reflect the negligible proportion of thought which the church and its writers today are devoting to the missionary enterprise. (Revell; 207 pages; \$1.50.)

Great Men of the Bible, by WALTER RUSSELL BOWIE, is a volume of 18 exceedingly interesting sermons on outstanding personalities in the Scriptures who "in the long procession of the Bible rise above the crowd." With rare poetic imagination, beautiful literary style, thought provoking earnestness, the noted rector of Grace Episcopal Church in New York applies the character delineations and problems of the lives of these men to the issues of contemporary life. Thus of Methusaleh he points out that his recorded life was of length only; nothing is said of its breadth or depth or height. Of hosts of people today similar comment could be made. All the well-known figures in the Bible, Abraham, Isaac, Moses, Elijah, Jonathan, as well as some of the lesser known like Micaiah, the three men in the fiery furnace and the unnamed martyrs in the Epistle to the Hebrews, are included in this series of homiletical biographies. The book makes fascinating and inspiring reading and is a superb character study of great Biblical figures as "immortal representatives of the meaning of man, and of the glory of God entering in through human experience to transform the things of earth." (Harpers; 228 pages; \$1.50.)

Worship, by EVELYN UNDERHILL, is a thoroughly readable

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RELIGIOUS LIVING

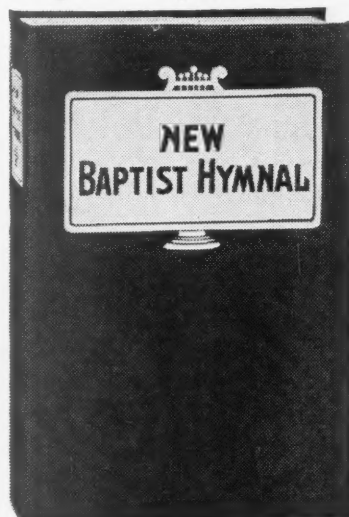
By Georgia Harkness

A provocative addition to the Hazen Series from the author of *Recovery of Ideals*. Over 20,000 Hazen Books have been sold. This newest title gives practical suggestions for making one's Christian faith a source of new strength for richer living. Did you miss the other three titles: *CHRISTIANITY AND OUR WORLD* by John C. Bennett, *GOD* by Walter Horton, and *JESUS* by Mary Ely Lyman? Thousands of laymen are finding new insights through them; hundreds of ministers are supplying them to members through book tables and using them for study groups. Boards, 50 cents

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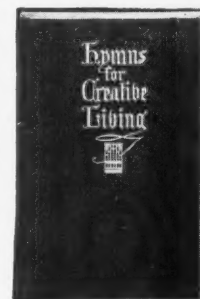
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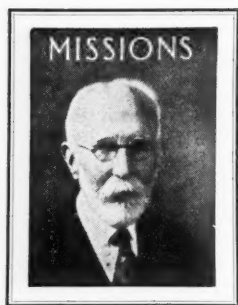
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There is no attempt to prove the existence of God or the need of worship. Worship, itself, is an indication that God exists. The author stresses the transcendence of God, who must "be found, served, and acknowledged in and through the finite world of sense." Worship must be "firmly rooted in the concrete here-and-now of our common experience." Symbols are the efforts of man to relate the unknown to the known. The second part of the book is an objective survey of Jewish and Christian worship with particular study of the various forms and development of Christian worship. The author has portrayed well the Christian worshipping life as "a total response to God." (Harpers, 343 pages; \$3.00.)

Your Money and Your Life, by W. S. K. YEAPLE, is a volume of Judson Press Sermons from the pen of the pastor of the Lake Avenue Baptist Church, Rochester, New York. Dr. Yeaple divides his book into three parts, with four talks on, "Finances"; five sermons entitled, "General"; and three messages for "Special Days." All were preached to the large congregation of the pastor's church. This is a book of sermons, dealing with the tasks and duties that every minister must face. Every minister will face them better after having read this volume. It should quicken the stewardship and evangelistic life of all our churches. (Judson Press; 150 pages; \$1.00.)

(Continued on page 576)



The Editor Emeritus says:

On the Trail of Truth

UNDER this title* Dr. John Milton Moore writes autobiographically of his "adventures in religion."

Attracted both by friendship

for its author and inherent interest in its theme, I found the narrative rich in possibilities of helpfulness in a period when similar experiences of mental and spiritual change are common. By his frank and intimate review of his religious life, Dr. Moore shows how Christian belief and horizon may be enlarged and broadened *without loss of vital faith*. His own experience gives uncommon significance to his message. The author without reserve admits his own ready receptivity to popular movements and isms, leading him to the discovery and advocacy of a social gospel which he welcomed as a discovery. This part of the book is fervent preaching. Equally strong is his advocacy of church union, to the federated form of which he gave some years of service with the Federal Council. It was in his pioneer work as head of our Baptist joint department of missionary education, with its Five Year Program, that I first knew Dr. Moore well. He had brought his work to a peak when the New World Movement submerged it. As candidate for foreign mission appointment, he was rejected on the physical examination. Ten years of fruitful pastoral work were followed by ten of denominational and interdenominational secretarial service which in turn brought him back to the pastorate, closing at Bridgeport in 1935. In an easy and familiar manner Dr. Moore tells how he inherited and experienced religion, and how gradually he grew into his conception of an abiding faith in God the Father and in Jesus Christ who is the Truth.

Since he could not go to a foreign land he accepted a word of Dr. Henry C. Mabie and became a missionary-minded pastor at home, leading his churches in giving to the cause. He conceived missions, home and foreign, to be the primary and supreme enterprise of the church, inseparably interlocked with the social gospel, which deals with God and man in Christ. What he terms his revolutionary idea came when he recognized his religion as an experience and reality of life rather than a theological formula. To judge it justly the story must be taken as a whole.

* *On the Trail of Truth*, by JOHN MILTON MOORE, published by F. H. Revell Co., New York, \$1.50.

Edward Judson's Missionary Move

In thinking the other day of the Oranges, not the Florida or California fruit, but the towns in Jersey by that name, I was reminded of a church event that created much comment and excitement at the time. I was on *The Examiner* when Edward Judson offered his resignation as pastor of the North Orange Baptist Church in order to undertake home mission service in Lower New York City.

His high purpose and evangelistic enterprise was disapproved by his devoted and wealthy church and doubted by many who admired his spirit and aim but questioned his judgment. I was close to Dr. Judson at the time, printed his resignation in the paper, with an interview which further amplified his ambition and hopes, and revealed the determination of father Adoniram in the son. I never knew a more self-sacrificing or consecrated man, charming as companion, lovable and modest, seeing the best in everybody, even when disillusioned as to his hopes of general support. And what an evangelist he was! He came to Poughkeepsie for a Sunday, and his personality made an abiding impression upon many of the young people. Many of us felt that he should give his life to that form of missionary service, but he doubtless knew best. In his last years he gave the Hamilton theologs practical training in missionary work, and the beautiful church on Washington Square, with its cross-lighted tower, stands as his monument.

A Model Subscriber

In reading that charming autobiography of Bliss Perry—teacher, poet, author and editor—with the Chaucerian title *And Gladly Teach*, I came across the note which revealed my model subscriber. After speaking heartily of the influence of the religious papers, Dr. Perry says:

My grandfather, Deacon Smedley, averred that he disliked to die because he could then no longer read *The Missionary Herald* every month, and find out precisely what each missionary station was doing.

It was that kind of subscriber and personal interest in the work of missions which helps to explain the extended and continuous influence of the American Board. I commend the warm and positive testimony of Dr. Perry, who represented New England in the flower of its culture. To his testimony I would add my own. I believed thoroughly in the denominational religious press at 50. I believe in its value even more strongly if possible at 86!

The Pharisee and the Publican at the Thanksgiving Service

The second in a series of monthly messages to Northern Baptists by the President of the Northern Baptist Convention

By EARLE V. PIERCE

OUR Lord's famous parable of the Pharisee and the Publican was not incidental but generic, not local but universal.

Here appear the two attitudes of worship, the false and the true, the formal and the fact, the spectacular and the vital, the self-righteous and the self-abasing which alone is the God glorifying.

These two characters are found in every temple, in every church, practically at every service of worship, and especially at the annual Thanksgiving Day Service. When we are not the one, we are the other, for the same person may be each of these at different times. Self-righteousness is the very essence of sin. It is the way sin began, the casting off of absolute dependence upon God. Now that sin is in all hearts, self-righteousness is our bane, our enemy to be constantly opposed.

Listen to the Pharisee. He thanks God, indeed, and seems to give Him credit for his superior condition. Is there anything wrong in this? Not verbally. There is a way in which a man can thank God that he is not as some other men; but with the Pharisee it was also in a proud spirit that exalted itself by looking down upon others.

The Pharisee will go to the Thanksgiving Service this year. There will be a smugness in his bearing, a superciliousness, an air of self-righteousness. He will consider that God is greatly honored by his presence. He will glory in America, its blessings and its civilization. He will turn with snobbish contempt toward the other nations of the world that have not our "culture." Will any reference to missions seem fitting to him? He would take it with a snort, if he dared to, and would glower at the preacher who dared to mention this central element of our ground for gratitude. When he goes home he will eat a sumptuous meal, feeling there is no one who so deserves it as he.

Now the worst of it is, this Pharisee is a "good" man and religious. He tithes; he even fasts. He is doubtless rated as high by some other undiscerning ones as by himself. But he did not get to God, for "Thus saith the High and lofty One that inhabiteth eternity, whose name is Holy; I dwell in a high and

holy place with him that is of a contrite and humble spirit."

Now look at the Publican. He went to the temple also. He did not use a term of gratitude, but he was thankful or he would not have been there. He was thankful for God, that He was approachable by sinners; and that there was a temple and forgiveness.

This year he also will go to the Thanksgiving Service in the church. There he will remember his sins and will rejoice in a God who pardons. He will think of America, and he will cry "God be merciful." He will see the sin that sits still while millions perish who have not the gospel. He will see that we have nothing to boast of. He will realize that America, where none need go hungry and where even the poor are plethoric as compared with hordes in unevangelized lands, is different from India, where 100,000,000 are ever on the verge of starvation and where another equal number have never known a full stomach, not because of our "rocks and rills, our woods and templed hills," but because America has had the gospel for centuries and her forebears for many more centuries, while India, as a land, never knew of a God who forgives through Christ. He will be grateful for the gospel which has lighted our land; but he will "rejoice with trembling." He will welcome the missionary offering that will give the bread of life to others, and when he goes home he will "eat his food with gladness and singleness of heart, praising God." There will be no gluttony at his table, but the good cheer of Christ.

The humble among Christians are all missionary minded. They cry, not only, "God be merciful to me, a sinner," but "God extend thy mercy through me to the sinners of the earth." A Thanksgiving Service which is not shot through with compassion for the lost of the earth and gratitude that we have a gospel to give them, is as deficient as a Thanksgiving dinner without a turkey or something equivalent.

The successful presentation of missions turns upon the consciousness that as the cross of Christ is central in our salvation, so the extension of the message of the cross is central in all our service.

Church Unity Instead of Church Competition

Putting an end to the wastefulness and sin of church competition as revealed in several recent cases of church mergers and comity arrangements in Wisconsin

By A. LE GRAND

MUCH has been said and written concerning the need of church unity and comity, especially in small fields. Whenever this question arises somebody is sure to say that Christian comity would be quite possible except for the denominational secretaries who are anxious to make a big showing and not lose any of their churches. While this may sometimes be true, it more often happens that comity is blocked by folks in the small church who do not want to give up "the dear old church" where they have always worshipped and where their fathers and mothers worshipped before them.

Recently several comity arrangements have actually been completed in the State of Wisconsin. It so happens that the writer is not only a "denominational secretary" but is also chairman of the department of the Wisconsin Council of Churches that deals with this problem.

Here is the first case. For many years each of two villages, only six miles apart, had had both a Congregational church and a Baptist church. The Congregational pastor lived in one village and the Baptist pastor in the other. Every Sunday morning, these two men preached twice, first in the field six miles away and then at home. Each Sunday they met each other about half way along the road, greeted each other, and then passed on, to repeat the greeting on the return.

All four fields needed help respectively from Congregational and Baptist missionary funds.

Now, however, arrangements have been completed whereby there will be only one church instead of two in each village. All the Baptist mem-

The chancel window in the South Baptist Church in Milwaukee, Wis.



bership is received in the Congregational church in one village and all the Congregational membership is received in the Baptist church in the other village. In each village all church property has been deeded without restrictions to the united church. This was done about a year ago, and while there is not yet a perfect union it is growing rapidly. We are sure that the second year of married life will be even better than the first.

Here is another case. In each of four villages there is a Congregational church and a Methodist church. The process of exchange is now on. In two of these fields the two denominations are now transferring property. In one village the entire field has been turned over to the Congregational church. In another the entire field has been assigned to the Methodist church. The same process of exchange is now slowly being worked out in the other two villages.

Here is a third case. In a village with no resident Protestant minister, the Presbyterian and the Methodist pastors from nearby villages both try to minister to the people of this village. A few miles out in the country is a Baptist church with a beautiful edifice. This church has practically agreed to move into the village and to serve

as the community church if the two other churches will withdraw. I am glad to report that the denominational executives are working this out in a way that will bring a happy solution.

As a fourth recent case I would mention a significant merger in Milwaukee. In this city where the Northern Baptist Convention will meet next May, a Baptist church had a beautiful edifice, but was carrying an impossible debt. Less than one and a half miles away was a Church of Christ (Christian denomination) worshiping in an obsolete building. It was facing the necessity of assuming a heavy debt in order to erect a new edifice. Obviously two churches in the same district would not be able to maintain the cause of the Kingdom if both of them were heavily saddled with indebtedness. On the other hand, a merger of the two would more equitably distrib-

agreement with the bond holders, the United Church bought the Baptist edifice for less than one-third of the value of the property. The new church is now cooperating with both Christian and Baptist denominational organizations, dividing its missionary offerings and working effectively in a Christian program in a most important section of Milwaukee. Both pastors have been retained as ministers.

Wisconsin has only made a start, but it has made a start in the right direction in this co-operative program. Moreover, it has shown the



The new edifice of the South Baptist Church in Milwaukee, Wisconsin

ute the financial load and would more effectively advance the Christian movement in Milwaukee.

After two years of negotiations the two churches came together under the name of "The United Church of Christ" with a sub-title in small letters below, "Christian and Baptist Faith." By



The First Christian Church in Milwaukee which has merged with the South Baptist Church

feasibility not only of federation but of actual union. Of course this means that both interested parties must yield something, but only that which will make it possible more effectively to serve the whole community. In other words, if we will we can cooperate in bringing to a community the gospel as we Protestants believe in it. There is no need of un-Christian competition if we have a mind to get together. The wasting of resources in personnel and of missionary money is a sin. Having started, the Wisconsin Council of Churches hopes to go on to better things.



A Heavy Schedule for President Pierce

Dr. Earle V. Pierce has thrown himself into the task of the Northern Baptist Convention presidency with an energy that can be expected to produce results. He has already filled a list of speaking engagements that would have wearied most men, following a schedule that was arranged at his request by the Council on Finance and Promotion.

Since September 1st the schedule has taken him to

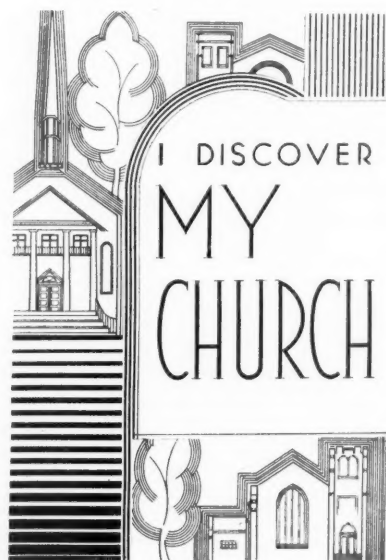
MILWAUKEE, WIS.
IOWA FALLS, IOWA
FULTON, IND.
KALAMAZOO, MICH.
LANSING, MICH.
SAGINAW, MICH.
SAULT STE. MARIE, MICH.
GRAND FORKS, N. D.
CHICAGO, ILL.
BOULDER, COL.
FREMONT, NEB.
ALBERT LEA, MINN.
CLARKSBURG, W. VA.
NEW HAVEN, CONN.
BOSTON, MASS.
WILLIAMSPORT, PA.
NEW YORK CITY
RUTHERFORD, N. J.
TRENTON, N. J.
SPRINGFIELD, MASS.
BINGHAMTON, N. Y.

In November, beginning on the 4th, Dr. Pierce is scheduled for appearances in Massachusetts, Maine, New Hampshire, Vermont, New York and Pennsylvania. From January 9th to 11th he has engagements in Kansas and from that state will proceed on a long Western trip.

Throughout the country the efforts of Dr. Pierce to stimulate our denominational life have been hailed with enthusiasm. The editor of the *Illinois Baptist News* comments:

If anyone has the idea that Northern Baptists have called a moratorium for two years, or any length of time, on

money raising they are badly mistaken. President Pierce is leading the denomination in the raising of \$3,000,000 by every spiritual means at his command. He is determined that world missions be more adequately supported and has placed the situation squarely upon the shoulders of the pastors. They are responding with enthusiasm. Most of them will lead in taking five extra offerings for our great causes.



Church Emphasis in the January Book

The 1938 issue of our popular Northern Baptist annual will, as usual, contain much missionary information, but the thread that runs through the pages is the local church and its relation, as primary unit, to all that the denomination does. The purpose is to make the reader see his church as an element vital to the whole task of building the Kingdom of God on earth.

The general character of the book will be in keeping with the idea of local church emphasis which is central in our program for the year. In keeping with this idea, also, was the method followed in determining the contents. A committee of active pastors was called in to review the copy and to make

suggestions calculated to improve the general design.

In many respects the 1938 January Book will be unique. New arrangements of type, illustrations that rate high both pictorially and in missionary interest, and a bold cover design quite unlike anything seen in the past, will combine to give this issue distinction.

Following the practice of recent years, the book will be sold at 5 cents per copy. It is necessary to obtain from advanced orders an idea of the approximate number that will be required before fixing the quantity to be printed.

Only enough copies will be produced to satisfy the actual demand and therefore churches are asked promptly to place their orders with their State Convention office

Changes in Illinois

Rev. Guy Wimmer, pastor for eight years of the Foster Park Baptist Church, Chicago, was recently elected Executive Secretary of the Illinois Baptist State Convention. New state headquarters have been established at Bloomington. The offices will be in rooms 402-403 of the Corn Belt Bank Building. Mr. Wimmer is a native of Kansas and



Rev. Guy Wimmer, new State Convention Secretary for Illinois

a graduate of Ottawa University. He also studied in Northern Theological Seminary and the Divinity School of the University of Chicago. Both Mr. and Mrs. Wimmer are children of pioneer Baptist ministers now living in Kansas, one 86 and the other 82 years of age.

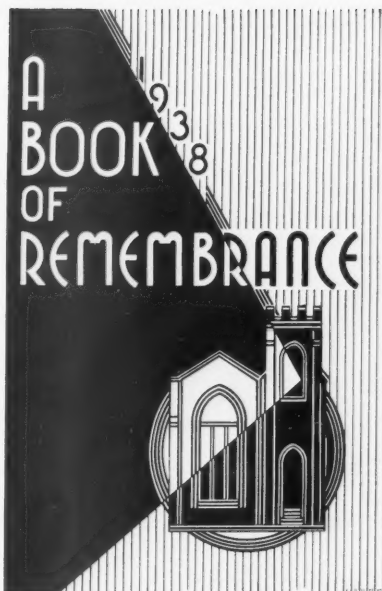
Secretary Wimmer succeeds Dr. A. E. Peterson, who held the office for 17 years and resigned to accept the place of State Director of Promotion. Dr. Peterson's offices will remain in Chicago.

These changes in Illinois are significant of the increasing importance which attaches to the work of the State Promotional Director. Even before the Commission on Reorganization in 1934 recommended the course that is now being followed, there was a feeling that both local and national work of the denomination would be strengthened by separating the functions of State Convention administration and the work of promotion. On account of adverse economic conditions at the time of the Rochester Convention the plan was not immediately put into effect, but now the states are taking action.

The Promotional Director is an agent of the Northern Baptist Convention and with the plan in full effect each promotional area will have the full-time services of such an agent.

The Book of Remembrance

About December 1st the 1938 edition of *A Book of Remembrance* will be ready for delivery. It is about the best 25-cent present you can give to a Baptist. The 1938 edition will maintain the high standard of previous years, retaining the old and valued features, but with a complete revision of lists and statistics, and with new statements of facts and stories from all fields, making this an almost entirely new book.



Send orders and 25 cents per copy to Literature Department, 152 Madison Avenue, New York, or to any Branch House of the American Baptist Publication Society

What Is The Unified Budget?

In one of the many interesting pages of his book *Better Baptist Churches*, Dr. F. C. Stifler says:

The writer's table is covered with letters from happy pastors who declare that they never would return to the old system of a treasury for every organization in the church. What do we mean by a unified budget? Simply this, that every organization in the

church and affiliated with the church shall at the time of budget-making present its askings in two figures to the Budget Committee. One of these figures shall represent its contemplated running expenses of the organization. The other shall embrace its proposed gifts to others. These askings after all adjustments have been made are included in one total budget which again is presented in two figures, one for operating expenses and the other for Christian outreach. The Christian outreach, sometimes called Missions sometimes Benevolences, is the main part of the budget, for which the other part exists. No organization in any way connected with the church should present a budget simply for maintaining its own existence. Such would not be Christian procedure.

As seen by Dr. Stifler the advantages of the Unified Budget are many, but principally two: first, it magnifies the church; second, it minimizes the number of appeals. In this book the entire chapter entitled "What We Give" deserves the most careful reading by every Baptist pastor and church officer.

Dr. Stifler's book has been published at popular prices. It may be had in paper covers for 20 cents and in cloth binding for 35 cents.

Order from any branch of The Publication Society.

Men and Missions Sunday

MEN and Missions Sunday, this year scheduled for November 14th, three days after Armistic Day, offers an annual opportunity for the men of the church to emphasize the world mission of Christianity, its unifying and integrating influence at a time of disintegration, and its emphasis on Christian brotherhood in a world where war and rumors of war abound and where the forces of militarism are in the ascendancy.

In addition to such general emphasis, numerous practical plans are offered for the proper observance of this day. The National Council of Northern Baptist Men has issued a leaflet entitled *Men and Church Advance* in which suggestions are made for relating Men and Missions Sunday to the plan authorized by the Northern Baptist Convention to secure an increase of 15% in the number of church members definitely supporting the denomination's missionary program.

Copies of this leaflet and other literature are free on request to Baptist Headquarters, 152 Madison Avenue, New York. Additional literature may also be obtained from the headquarters of the Laymen's Missionary Movement, 19 South La Salle Street, Chicago.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



High School Girls in the Huldah Mix School in Taunggyi, Burma. Sayama Ma Kyi Aye whose life story is told in the article on this page, stands next to Miss Rachel Seagrave at the left in the third row

Triumph Over Failure

The story of a young Mohammedan girl who, in spite of her father's protest and her family's ostracism and three failures in Judson College examinations, nevertheless remained true to her Christian faith

By F. FAITH HATCH

A YOUNG Moslem bride, surrounded by admiring feminine friends and relatives, sat in the center of a square of oriental rugs, laid in the courtyard of the house. She made a dazzling figure, robed in a white silk sari (the name given the dress of Indian women) that was almost completely covered with gold thread embroidery. All ten of her fingers had rings. Around her neck she wore countless ruby-studded chains of fine gold, and in her dark hair were gold and ruby bands. She was wearing the beautiful bridal outfit given her by her father, the richest man in the province. On the morrow, her wedding day, she would wear the clothes and ornaments given her by the groom.

The friends who came brought gifts, admired the bride's beauty,

sipped tea, and left. It was the Moslem custom of "seeing the bride," the type of wedding invitation Moslem families give to those outside the family circle.

Whether from a rich or poor family a Moslem bride is usually 15 years old. She loses her girlhood just as it begins to flower, and often before 16 years of age she knows motherhood and the sorrow of death because infant mortality is extremely high in Moslem lands. Fears of childlessness and of other wives may also darken her life before many months have passed. All a man need say to an undesired wife is, "I divorce thee," and she is left homeless and without resources, wholly dependent upon the mercy of relatives. The coarse, vulgar at-

mosphere of the harem is still a part of many Moslem homes. Frequently knowing only the relationship of a slave to her master, since the Koran, the sacred scriptures of Islam, teaches that man is all, woman is nothing, she is compelled to spend her life, rarely a long one, in subjection and in ignorance.

The wealthy young bride who has been pictured was once a pupil of a mission school, but only for a short while.

Miriam, another Moslem maid, came as a tiny, shy child to the Morton Lane Girls' School in Moulmein, Burma. Because her Burmese mother was dead, and her father, who was half Indian, travelled much of the time in service for the government, the school was her home for several years. During that time her life began to flow in new channels.

Friendship with a Chinese Christian girl the first year of her stay led Miriam to a vital interest in Christ and His gospel. She spoke openly of her love for Jesus, and when she went home for va-

cation, she told her father about her new faith. To avoid this very development he had given her thorough Mohammedan religious training before she left. So he was shocked by his daughter's words. He severely warned her never to speak of the matter again if she wanted a good education.

Through all the years at Morton Lane Girls' School Miriam's faith in and love for Christ grew and deepened until she felt she must tell her father that she wanted to be baptized. Yet because her final examination for high school was nearly due, she feared he might keep her from finishing the course. In desperation she wrote to a cousin, her only Christian relative, for help and advice.

He answered her anxiety for a public confession of faith with these words: "It is quite all right so long as your faith in Christ is known to Him." This young girl, trying earnestly to face the issue and to do right, regardless of the cost, said later, "That sentence inspired me. I asked God to baptize me with the Holy Spirit and from that day I quietly counted myself a Christian."

Miriam continued to show her interest in the Christian Church as a student of Judson College, Rangoon, Burma. When she reached her last year, she felt she must take the step of baptism. For a long while she had pled with her father, whom she dearly loved, to allow her "to stand for the right which I myself have known," but he was obdurate.

Early one February Sunday morning, when she at last realized she must go ahead without his permission but in the hope that she would win him later, Miriam made a public confession of her faith in Christ by baptism in Kokie Lake near the shore of the Judson College campus. She not only sent word to her father of the

time and place of her baptism, but she also made financial arrangements with the college, should her father withdraw his support. From that day she called herself Sayama Ma Kyi Aye, for Miriam was also the name of one of Mohammed's 13 wives. She had entered her new life in Christ.

Sayama Ma Kyi Aye wrote home as regularly as usual, but no replies came. Two of her letters were returned unclaimed. The weeks following her baptism, so filled with mental anguish and heartbreak over her father's attitude, prevented her from making adequate preparation for her final college examinations. In March she experienced failure for the first time in her life. News of her failure brought an immediate letter from her father, telling her that it was punishment from God, that he regretted the money he had spent on her education. His condemnation was relentless, but Sayama Ma Kyi Aye took courage.

Borrowing money from a friend, she returned to Judson College in June with a determination to pass the next examination. By the end of the month she was ill with typhoid fever. So serious was the attack that she could not return to college work until November. During this trying period Sayama Ma Kyi Aye's sister wrote that she believed her illness was the direct punishment of God.

When she was almost ready to take the examinations again, her

father called to see her and told her that if she would return to her former religion, he was sure she would pass.

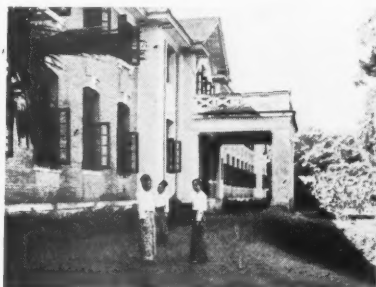
"But, Father, I have made my choice, and I mean to remain a Christian," she quietly told him. Furiously angry with her, he left saying he would have nothing more to do with her. She failed a second time.

Despairing and discouraged, Sayama Ma Kyi Aye decided to go home, for she had not been there for over a year. While she greatly enjoyed being with her family again, the atmosphere seemed strained and still. Kept a virtual prisoner, she lived in constant fear that her father would force her to work among Mohammedans. The sight of him, looking so old and sad because of his disappointment in her, the unfeeling raillery of relatives against her, were becoming almost unbearable, when word came that she was needed for work in the Morton Lane School office. She left home at once.

At her first opportunity she entered Judson College again to try for the final examinations. She wanted to pass, especially for her father's sake. Just before examination time, her father visited her again and asked her to make the resolution: "If I pass, my old religion is the true religion; if I fail, my new religion is the true religion." Although it hurt her deeply to see her beloved father grieving, she had to refuse. *She failed a third time.*

The very day I heard the story of this brave Christian girl, struggling desperately to hold her faith, I wrote her of the need I had for a teacher in the newly organized Huldah Mix School at Taunggyi, Burma. I could offer her only a little salary, but she would have a home and would work with Christians.

(Continued on page 573)



The Kimmendine Girls' School in Rangoon, Burma

TIDINGS



FROM THE FIELDS

A New Missionary Looks at El Salvador

By MARY MILLS

During these first months on my new field I have been greatly impressed by the opportunity for service in this Central American republic. El Salvador is the smallest of the republics, the most densely populated, and the most industrious. Any time of day the streets of Santa Ana are buzzing with the picturesque life of the city. In all directions can be seen women and children dressed in bright colored costumes, some of them carrying on their heads large baskets filled with the products of the country, which they are taking to market. Ox-carts driven by men are making their way to places of work. Automobiles of all sizes and makes can be seen, as well as busses entering and leaving the town. Perhaps the noise of an airplane can be heard overhead.

If you should take a trip around the country, you would note that practically every bit of land is cultivated. There are many small *fincas* (or plantations) on which are raised coffee, sugar cane, potatoes, all kinds of vegetables, and many varieties of tropical fruits.

In Nicaragua I admired the beautiful lakes. When radio programs are broadcast from Managua, they are usually announced as coming from *El Pais de los Lagos* or the Country of the Lakes. I think that El Salvador well deserves the name of *El Pais de las Montanas*, or the Country of the Mountains, as well as the country of the volcanoes. She

boasts of approximately 20 volcanoes. Large cities are built close to them.

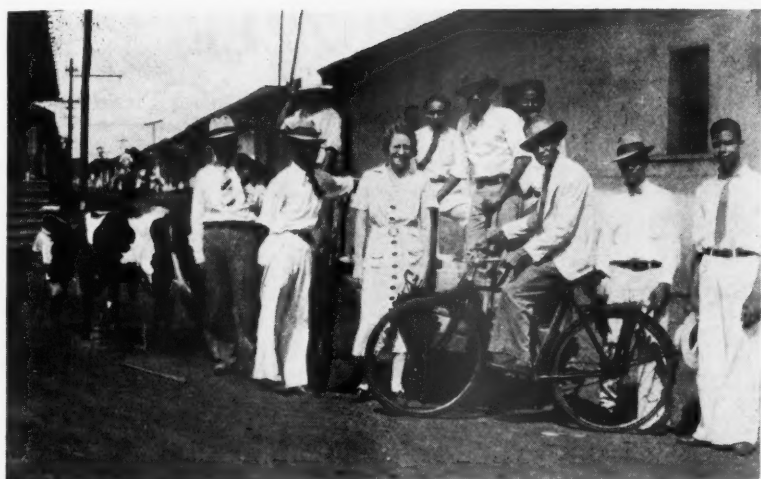
About two weeks after I arrived in El Salvador some of us made a trip to the Indian village of Sonsonate. Most of the women in this village wear their bright-colored Indian costumes. Pottery, woodwork, hammocks, and other wares can be seen in abundance in the market-places. Catholic cathedrals, small thatched Indian homes, small stores, schools, and market-places were observed. One of the unique experiences of the trip was our ride from Sonsonate to Izalco which is located at the foot of the volcano Izalco. We made the trip in the tramway which is a small car pulled by four little mules. As the animals did not travel very fast, we had a good opportunity to view the scenery.

We visited a Catholic cathedral, and had a good view of the volcano Izalco which is a more recent formation and is the most active in this region. The seamen call it "the Lighthouse of Central America."

What greater privilege could come to a person than to serve the Master here? Even though we do not have a fine church building with comfortable pews, our small mission hall with its crude, hard benches is filled every Sunday morning and evening with people eager to hear the gospel. I am sure that if we had a new and larger church building, many more people would be reached. The Sunday school is well graded and organized, with 15 officers, eleven teachers, and an enrolment of approximately 300 students. Each Sunday finds this fine group of young peo-



A group of teachers and pupils in the High School at Santa Ana, El Salvador



Miss Lydia Holm and boys of the Colegio Bautista in Managua, Nicaragua

ple, as well as older ones, eager to study the Bible.

The Seminary is in charge of Rev. T. S. F. Dixon. He is training some of the young men to be preachers. One of the happiest parts of our program is at six o'clock in the morning when we come together with these students for a time of devotions.

The one thing that has impressed me most in the work of our Colegio Bautista is the deep evangelistic spirit manifested by teachers and students. A fine group of 350 students are enrolled.

Recently as I stood on top of a neighboring mountain and saw at a distance Colegio Bautista overlooking the city, I could only think of the great work that is ours in shaping the lives of these boys and girls. What an opportunity we have to bring the gospel message to the inhabitants of Santa Ana! But we can do this only in so far as Christians in the United States give of their prayer, money, and cooperation for the cause.

Santa Ana School Sends 60th Anniversary Gift

A letter from Miss Ruth Carr of Santa Ana, El Salvador, gives an account of the 60th Birthday Celebration held at the Baptist

Church in that city. Lights were turned out in the mission chapel. The flickering gleam of candles appeared in different parts of the room as the choir began the sweet strains of an adaptation of "Lead, Kindly Light."

The Spirit of the Woman's American Baptist Home Mission Society, represented by a young girl, marched the length of the chapel with lighted candle in hand and took her place on the platform on a low chair in the center front. As the last strains of the music called for the "Light to lead us home," six girls in flowing gowns marched to the platform, each lighting her candle from that of

the Spirit and taking her place in a semicircle about the central figure. These girls represented the six epochs of the history of the Society.

Then followed a translation and adaptation of the pageant, "The Challenge of the Birthday Candles." This was a part of the regular Sunday evening service and was followed by an evangelistic sermon based on the text, "Let your light so shine."

The voluntary offering from the girls and the audience amounted to \$15. The check comes to the Society with a prayer of blessing and thanksgiving for the light that has penetrated many dark places.

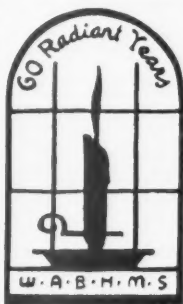
This is the first Birthday offering from any mission station.

Baptist School in Managua Reports Record Enrolment

Matriculation days at Colegio Bautista in Managua, Nicaragua, were very busy, as usual. This year we gave preference to students of last year, allowing two matriculation days before the official opening. By May first, the real matriculation date, one grade was entirely filled and most of the lower grades were nearly so. It is interesting to meet the parents. But when we cannot take the children,

(Continued on page 574)

ANNIVERSARY SEALS FOR CHRISTMAS MAIL



THIS year you can celebrate the birth of Christ by using the very attractive Anniversary seal of the Woman's American Baptist Home Mission Society on your Christmas letters, cards, and parcels. The seal is printed in dark blue with the candle, lettering, and window frame in silver.

Order from the Woman's American Baptist Home Mission Society, 152 Madison Avenue, New York, N. Y.

Price 35 cents per 100 seals. The proceeds from the sale of these seals will apply on the Anniversary Fund.

MISSIONS CROSS WORD PUZZLE PAGE

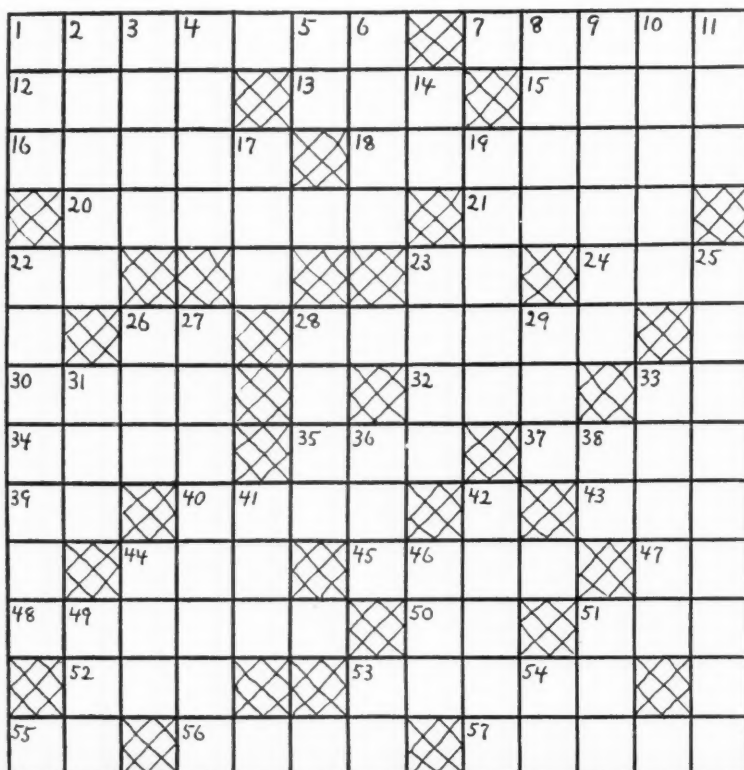
No. 13—Israel's Deliverers

ACROSS

1. "And when there was an . . . made."
7. Greek letter.
12. "And . . . Gideon was come."
13. "sword of . . . Lord, and of Gideon."
15. "O . . . God, remember me."
16. American actress.
18. Lost.
20. "for this cause have I . . . thee up."
21. "head and captain over . . ."
22. "Give . . . a blessing."
23. North central state.
24. Not cooked.
26. "came . . . to her for judgment."
28. Old Testament book.
30. Unless.
32. Shelter.
33. "Now there was . . . appointed sign."
34. ". . . shall I be weak."

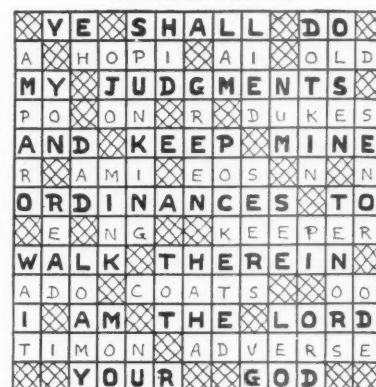
35. "Out of . . . eater came forth meat."
37. "did as the . . . had said unto him."
39. "The Lord . . . with thee."
40. "I will put my hook in thy . . ."
43. "until the day that . . . entered into the ark."
44. "And it . . . a custom in Israel."
45. Shamgar slew 600 men ". . . and ox goad."
47. Elder.
48. Cleaner.
50. Ruthenium.
51. Swedish measure; reference.
52. "And . . . land had rest 40 years."
53. "the Lord the . . . be . . . this day."
55. Note; state.
56. Bird with single repeated note.
57. Warble.

Our Text from Judges is 12, 13, 15, 20, 21, 26, 28, 34, 35, 37, 44, 45, 52, and 53 combined.



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October Puzzle



DOWN

1. "and his master shall bore his ear through with an . . ." (var.)
2. "Jesus stood on the . . ."
3. Bristle.
4. Against.
5. Army officer.
6. Dull, heavy sound.
8. Valley in which David killed Goliath.
9. ". . . of pleasures more than . . . of God."
10. Genus of trees; mater (anag.).
11. "Ye shall not . . . unto the word which I command you."
14. Printer's measure.
17. "he planteth an . . ."
19. Scaffold.
22. "make . . . of thy name."
23. "an . . . soul shall suffer hunger."
25. "thy love to me was . . . , passing the love of women."
26. "meet for the master's . . ."
27. Featherlike.
28. Smallest particles.
29. Fish.
31. Monogram for Jesus.
33. "after Abimelech there . . . to defend Israel Tola the son of Puah."
36. Chop.
38. "Then sang Deborah and Barak the son of Abinoam . . . that day."
41. Chemical suffix.

42. "... to show thyself approved unto God."
 44. Siamese measure; reversed, a tree.
 46. Son of Caleb. *1 Chron. 4:15*.
 49. Greek letter.
 51. "fair weather; for the sky is ..."
 53. Sweetheart (Scot.).
 54. "and said, ... in this thy might and thou shalt save Israel."

THE CONFERENCE TABLE

A Pertinent Question and Answer Bear Reiteration!

What is the promotional task of the State or Association or Local Woman's Society?

Our promotional task is so to present the missionary program of our denomination, that interest and money will be forthcoming to advance the knowledge of Christ throughout the world.

What does this involve?

A personal faith in Jesus Christ and a deep conviction that He is the Saviour of the world and is still depending on His followers to "go—tell."

Knowledge of what Christ has done and is doing in changing lives everywhere. Also a knowledge of politics and trends as they are related to the missionary task.

Inspiring others to do their part in the missionary program.

National Objective

For the attention of State—Association—Local Society Presidents!

The following National Objectives for Women's Work for 1937-1938 will be of special interest to each one of you:

- 25 States on the Honor Roll in State Objectives.
- 240 Associations on the Honor Roll in Association Objectives.
- 1,200 Local Societies on the Honor Roll in Local Objectives.
- 5,000 new subscriptions to MISSIONS.

10% increase on all other items of work mentioned in annual reports for 1936-37.

There will doubtless be many new Baptist homes this year. There will just as truly be new members in the churches.

A subscription to MISSIONS is an ideal way of informing new homemakers or new members of our world wide Baptist work. A friendly call or letter would add much to the gift.

Window Gift Boxes

Of course you have seen the sunny window gift boxes. Every Woman's Society surely has distributed them. If you desire more, your State Office will supply.

One Connecticut woman made a little book of blank paper just the size of the leaflet "Windows," to keep a list of the women who had taken the gift boxes, and then she

BAPTIST PERIODICALS FOR BAPTIST CHURCHES

- They are Biblical
- They are evangelistic
- They are safe and sound
- They train for Christian leadership
- They help pupils to be good Baptists
- They help teachers to be better teachers

It is as important to have Baptist periodicals in the class as it is to have a Baptist pastor in the pulpit.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

Order from our nearest house

took the outside of "Windows" for the cover. We are urged to have at least two openings a year. Some of our women bring these over-and-above gifts each month. As we think about "Proving God" this year, may we not, as we look from our eye and heart windows, be able by our gifts and our lives to say "Prove me Lord"—and be found worthy. You will remember that Women's Gift Box offerings may include any gift, large or small, if the donor wishes to have it counted that way. (*All these gifts are of course over-and-above the regular church envelope gifts and are for the work in the unified missionary budget.*)

Don't and Do

From Connecticut come these "Don't Says" and "Do Says"! Perhaps you would like to make a note of them too:

DON'T SAYS

Committee of Conference
 Secretary-Director
 Standard of Excellence
 Prayer Leader
 Christian Americanization
 Reading Contest
 Mite Boxes
 College Counselor

DO SAYS

National Committee on Woman's Work
 First Vice-President
 Objectives
 Devotional Leader
 Christian Friendliness
 Reading Program
 Gift Boxes
 Student Counselor

Perhaps you will be able to add to this list of things of which we no longer speak, and of those of which we now speak.

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

The Missionary Motive and Conviction

In connection with the special theme for study this year, "The Missionary Motive and Conviction," a number of programs and helps have been prepared for use in the various church groups. Following is an outline of the suggested books and materials:

1. *Missions Tomorrow*—Latourette, cloth, \$1.00.

Programs—*Opening Windows on the Christian World of Tomorrow*, Anna C. Swain, 15 cents.

A Project Course in World Evangelism—*The Future of Missions*, Margaret Holley Tuck, 25 cents.

2. *The Way of the Witnesses*—Shillito, cloth, \$1.00; paper, 50 cents.

Six Worship Programs—for Church Schools of Missions, Margaret Holley Tuck, 15 cents.

Programs—*Christians' Progress*, Anna C. Swain, 15 cents.

A Project Course in Personal Evangelism—*The Way of a Witness*, Margaret Holley Tuck, 25 cents.

3. *Shaping the Future*—Mathews, cloth, \$1.00.

Programs—*We Can Change the World*, Anna C. Swain, 15 cents.

A Discussion Course—*How Can We Shape the Future?* Margaret Holley Tuck, 25 cents.

4. *Christianity in the Eastern Conflicts*—Paton, cloth, \$1.50; paper, 75 cents.

A Study in Appreciation—*The Witness of the Church*, Margaret Holley Tuck, 25 cents.

Honorable Mention

In the record of work done during 1936-37 Columbia River District won first place and South Pacific second in Missionary Edu-

cation while South Pacific had first place in Reading, and Columbia River second. Central and West Central won awards on Missionary Education Standards; Rocky Mountain and Northwestern in Reading.

As the Districts have been disbanded, the plan for awards has had to be changed. All the states have been thrown into classifications according to their resident membership so that each state will be competing in a friendly way with other states of its own size. Awards of books will be made on Missionary Education Standards and Reading to the state in each group making the greatest gain. States are grouped as follows, based on Resident Membership:

Not over 5,000—Nevada, Utah, Delaware, Wyoming, Montana.

Not over 10,000—Idaho, Arizona, North Dakota, Vermont, South Dakota.

Not over 20,000—New Hampshire, District of Columbia, Oregon, Rhode Island, Nebraska, Missouri.

Not over 30,000—Wisconsin, Washington, Colorado, Connecticut, Northern California, Maine.

Not over 60,000—Southern California, Michigan, New Jersey, Minnesota, Kansas, Iowa.

Not over 86,000—West Virginia, Indiana, Massachusetts, Ohio, Illinois.

Not over 165,000—Pennsylvania, New York.

Baptists almost reached the 10,000 mark in mission study classes the past year, in fact, enough belated reports have come in since the summaries were made up that the 9,942 might easily have

been 10,000 if a few more local churches had been on time. According to last year's division of states, Illinois had the largest number of study classes reported in any one state, and Southern California, the highest number of Schools of Missions.

In the Reading Program, 1,397,308 books were read, and 71,643 persons read five books each. The number of churches reporting readers increased about 200 over last year. The number reporting on missionary education standards increased by more than 300. Altogether it has been a year of great activity along missionary education lines.

There has been an increasing number of missionary education projects undertaken the last few years. Exhibits have been used more and more to increase interest. A church which did a magnificent piece of work along this line asked for credit. We realized that no commensurate credit could be given but added the following to the Standards being used.

SPECIAL PROJECTS

- (a) Exhibits—This is in addition to the credits for study classes, programs, plays, pageants, etc.
- (b) Survey of local communities, studying population, occupation, race distribution, educational and religious privileges.
- (c) Map studies not included in study classes.
- (d) Reproductions of mission stations, compounds, etc.

This simple recognition has encouraged the effort and we had re-

ports on 880 projects. Emphasis has been put on the fact that only the educational projects can be reported. Many service projects have been carried out but these are reported to Boards responsible for that phase of the work. White Cross work, for instance, is a service project which is reported to the Women's Societies, and special giving to the Council on Finance and Promotion.

What and Why and How of Missionary Education

Announcement is made of a new pamphlet entitled "What, Why and How of Missionary Education." It has been prepared in question and answer form and is intended primarily for use among pastors, missionary leaders and members of the churches. It will be valuable in President Pierce's "Plan of Missionary Education," now being launched among the churches of the Northern Baptist Convention. This pamphlet is free of charge and may be secured from the Department.

New Moving Pictures on the Moslem World

The theme for mission study this year is The Moslem World and the book by Dr. Charles R. Watson entitled *What Is This Moslem World?* is attracting much attention. Dr. Watson is President of Cairo University in Egypt. He hopes that his book will be kindly received by Moslems as well as Christians.

A new motion picture in two reels, renting at \$1.25 per reel, is ready for use. It deals with the different nations from Morocco to India where Moslems predominate, with the life and work of the people, the schools, mosques, and something of the Christian work among them.

Order from the Council on Finance and Promotion, 152 Madison Avenue, New York, New York.



Girls in the Ohio Baptist Summer Assembly at Granville

A Successful Girls' Camp

The Baptist Assembly at Granville, Ohio, has various group meetings during the same period. The cut herewith shows what a fine group of girls (ages 12-15) were in attendance, July 18-31.

The program provided regular periods of study and class work, including Bible, Missions and Guild Methods. Mrs. J. B. Holloway of Ironton, Ohio, was the Director of the camp, and states that there were 105 girls and 10 counselors in attendance.

Books for Libraries and Prizes

The Department of Missionary Education has on hand a considerable number of mission study books and reading books in different grades, listed during the past few years. These books are to be made available to those desiring to add to their libraries and for use as gifts or prizes. Substantial reductions in the prices have been made and this affords a fine opportunity to secure some worth while books at a low cost. Anyone interested will please communicate.

ROYAL AMBASSADORS

Royal Ambassador Announcement



D. S. Strong

The Department of Missionary Education takes pleasure in introducing Mr. Dwight S. Strong, of Waltham, Mass., who is already beginning his work as the associate business manager of the Royal Ambassador Camp at Ocean Park, Maine, and as promotional and publicity agent of the Royal Ambassador organiza-

tion for New England. He is to devote his full time to this enterprise and will be available for service to the New England High Counselors. Mr. Strong has served several years as associate executive secretary in charge of boys' work of the Y.M.C.A. in Boston, and is a graduate of Springfield College. He has had experience in supervising clubs and boys' organizations. He has been an advisor of the Interchurch Young People's Council. Mr. Strong is open for engagements and may be addressed at 15 Upton Road, Waltham, Mass.

WORLD WIDE GUILD

Seeing the World

"The world is wet," said the little frog.
 "What isn't water is mostly bog."
 "Oh, not at all," said the little fly,
 "It's full of spiders and very dry."
 "The world is dark," said the moth so white,
 "With many windows and doors of light."
 "My poor young friend, you have much to learn,
 "The world is green," said the swaying fern.
 "Oh, listen, dears," sang the little lark,
 "It's wet and dry, and it's green and dark,
 To think that's all would be very wrong;
 It's arched with blue and it's filled with song."

What are you seeing as you look upon the world today? War, chaos, destruction, inhumanity? Or through it all is your faith strong enough to see a guiding hand working out an eternal plan and purpose? Some one has said, "Again and again I have been tempted to give up the struggle but always the figure of that strange man on the Cross sends me back to my work." And that "strange man" will never know defeat and will fulfill his own words, "I, if I be lifted up, will draw all men unto me." We need his spirit of justice and forgiveness, too. One Sunday in the summer I heard a prominent minister pray earnestly for China with no petition for Japan. We need the Christ spirit and attitudes that our prayers may be all-inclusive.

Of course it is a great disappointment that our anticipated trip to China, Japan and the Philippines is off, but probably we shall go to India and Burma which

will be a rare experience. The ability to change plans "over night" has been developed to the nth degree the past months, but when you receive December MISSIONS you will know definitely where we are.

The Guild Department in January MISSIONS will be compiled by Mrs. Harold Brown, Secretary for Rhode Island, and in February by Florence Stansbury, Ohio's new Secretary.

Since the Districts are no more, send for your White Cross Quotas to the Woman's State W. C. Chairman. I have asked the two National Societies to notify their W. C. Chairman to that effect. If the assigned quota is too large or too small, or not the type of work you wish, write the Woman's Chairman and ask for an adjustment suitable to your needs.

Definite word about the Stewardship Essay Contest will appear in December MISSIONS. The leaflet may be obtained from Dr. F. A. Agar's office, 152 Madison Ave.,

New York, N. Y. Remember Guild note paper has been reduced to 25 cents for 25 sheets and envelopes; a good suggestion for Awards or even Christmas gifts. Address all reports and pictures for MISSIONS, including Fall Rallies and Banquets, to me at 218 as usual, and they will be forwarded to the temporary *pinch-hitters*.

"May the Lord watch between thee and me while we are absent, one from the other."

Faithfully Yours
Alma J. Noble

Strong for the Guild

The Junior W.W.G. of the First Baptist Church of Tucson, Ariz., send greetings to our Guild sisters and to the readers of MISSIONS. Our Chapter was organized the last of January of this year with ten charter members, and we have increased our membership to sixteen. We filled both our home and foreign White Cross quota and also our financial quota for the Special Guild Gift. We studied "African Bridge Builders." In April we initiated the Junior W.W.G. girls at our Mexican Christian Center, using the Can-



The World Wide Guild of the First Baptist Church, Tucson, Ariz.



The Golden Chapter of the W.W.G., Lorimer Church, Chicago

dle Light Service. It was very impressive as they marched into the church wearing white robes and carrying lighted candles and singing "Follow the Gleam." We are strong for W.W.G. in Arizona.

The Golden Chapter

In November the Golden Chapter at Lorimer Church, Chicago, entertained the Women's Mission Union. The play "Through the Dark" was presented, refreshments served, and a happy fellowship enjoyed among some 75 missionary-minded women. Our Guild is now inaugurating a monthly White Cross supper meeting, the entire evening to be devoted to White Cross work. Having exceptional dramatic ability, the girls are really doing up the year in plays, for in December we enacted "The Challenge of the Cross," for a B.Y.P.U. meeting. January was a busy month, but not so busy that we could not get out to Garfield Park Church and bring home the banner for attendance. During the month we held a monthly Guild meeting and a White Cross supper meeting, besides having six girls attend the Mission Study class held at the Church for three weeks.

Stewardship Prize Winners

It is a pleasure to announce the Guild winners in the Stewardship Essay Contest. The theme for the Guild unit was "How can I help others to know the values of Church Membership?"

First Prize (Senior), \$50—Helen Jones, Blackfoot, Idaho

Second Prize—Tied and split, giving \$20 each to Nellie Alborn, Antigo, Wisc.; Roberta Ault, Cambridge, Ohio; Lucille Day, Meridian, Idaho

First Prize (Junior), \$50—Margie Weaver, Seattle, Wash.

Second Prize (Junior), \$25—Frances Anderson, McMinnville, Oregon

Third Prize (Junior), \$15—Jane Woodbury, S. Lyndeboro, N. H.

Truly Worth While Girls

Our senior W.W.G. at Sparks, Nev., is ever ready for service. Our membership at present is only thirteen, but only thirteen can sometimes do much. We enjoyed being part of the World Vesper Service early in December. We joined with the junior Guild in our church to produce a lovely candlelight service which gave us a feeling of fellowship with all the

Guild girls of the world. As we lighted our candles singing "Follow the Gleam," we felt part of that far-reaching group—the World Wide Guild.

Our White Cross boxes have been fun to prepare, for each girl has her part in helping the missionaries. Besides filling our financial and work quotas we like to help make Christmas a happier season for the Indians on the Reno Reservation. The school there usually sponsors a children's program but Sparks senior W.W.G., with help from the B.Y.P.U., prepares candy, fruit and gifts. This year there were some 200 bags to prepare besides the many gifts, for each Indian must have his treat. And so we carry out our promise, giving of our "time, money and prayer that the Light of Life may shine."

An Antique Tea

In March the W.W.G. of the Central Baptist Church, Quincy, Ill., met for their monthly White Cross meeting, which was this month featured with an impressive candlelight initiation service. There were 21 initiated—one of the largest classes in the history of the Guild. Of this number 14 became affiliated with the Junior Guild and the remaining joined the High School Guild. We are very proud and thankful for this group.

One of the lovely affairs given under the auspices of our W.W.G. was an "Antique Tea." The collection of antiques was found most interesting, displayed on a long table in the rear of the large room and presided over by a group of young girls, dressed in the mode of long ago, who explained the history of the varied articles. The program carried out the same theme. The stage was arranged with beautiful antique furniture and braided rugs. Those

taking part stepped into a large gold frame for the poses, illustrated with songs. The serving of tea followed and the girls who poured were gowned in beautiful old-fashioned dresses.

A Trip Around the World

The Helen Schmitz Guild of the North Baptist Church in Indianapolis had a very interesting "Trip Around the World." There were 20 girls, including both members of the Guild and several visitors who took this trip. We all met at 6:45 in Hawaii, Honolulu to be exact, where we were served pineapple juice. We then went to Switzerland, where we had cheese and crackers.

This lap of the journey and the next one were rather long, so were made in cars, although we walked

the shorter distances. The next stop was England, where we were served tea and cookies. From there, we walked to Mexico, where we had chili and crackers, then on to Ireland, where we were served lime rickey and cookies made in the shape of a Shamrock. We then journeyed on to Germany where we had Dutch apple pie and coffee, then back home to America where we had American jello and cake.

Of course it is understood that each country visited on this long journey was the home of one of the girls, and each home was tastefully decorated in some manner which carried out the idea of the country which it represented. After leaving America, we all went to the home of Mrs. Best, our Sponsor, where we enjoyed a delightful evening of games and fun.

the World Friendship Ideals for Boys and Girls, which is part of our memory assignment for this year, was given to one of the boys' leaders to discuss with his boys. He reported that "three-quarters of them said, 'If we thought not playing with guns would help peace, we would promise not to play with them.' A few did not know what they would do and a few others couldn't see that playing with toy guns could have anything to do with war or peace." It was an interesting discussion and substantiates the sentiments in the poem.

Mary L. Wolfe

218 Lancaster Ave., Buffalo, N. Y.

Children's World Crusade

Tell the Children

CLAIRE TREE MAJOR

Would you set your name among the stars?

Then write it large upon the hearts of children.

They will remember.

Have you visions of a finer, happier world?

Tell the children;

They will build it for you.

Have you a word of hope for poor, blind, stumbling human-kind?

Then give it not to stupid, blundering men.

Give it to the children.

In their clear, untroubled minds it will reflect itself a thousand-fold

And some day paint itself upon the mountain-tops.

Somewhere a Lincoln plays and learns and watches with bewildered gaze

This strange procession of mismanaged world.

Have you a ray of light to offer him?
Then give it, and some day it will help
To make the torch which he will use
To light the world to freedom and to joy.

Be Thankful

In the midst of so much that is wicked and wrong in the world, and possibly in our own hearts, can we really be thankful or will we just perfunctorily observe Thanksgiving Day on November 25th? To him who consciously experiences the presence of Christ in his heart, it is possible to believe and be thankful for even the darkest hours.

But for all of us whose happy lot is to work with children, the poem above by Claire Tree Major expresses our eternal hope, and that confidence is one great reason for giving thanks. At one of the summer camps this summer a copy of



A salaam of peace from India

Children's Peace Sunday

Crusaders, will you help to make November 7th a great day in your church because it is Children's Peace Sunday. It comes in the week of Armistice Day and your Sunday school will be counting on every boy and girl to get all the members of your classes out, to take some part on the program and maybe to write a letter to some Sunday school in another

part of the world. There are 38,000,000 members of Sunday schools in the world and all are asked to celebrate this day. Write to the World's Sunday School Association, 51 Madison Avenue, New York City, for the Bulletin on World Peace Sunday (Free) and give it to your Sunday school superintendent.

Snapping Serial

For three months Miss Richardson will give us some stories about the children of many lands whom she knows in Washington and will take snapshots of them with her camera. It would be a fair exchange if our Crusaders send her some snapshots of the new friends they discover this winter. Watch for the Snapping Serial each month.

These three little girls are Spanish Jewesses although their parents were born in Constantinople, Turkey. Their mother speaks Spanish, French, and Jewish. Sarah, the largest of the girls, is just old enough to be a Crusader. Although she is now living in Seattle, she was born in Havana, Cuba, and is very proud of her American citizenship.

Perhaps in your town there are girls just as interesting as Sarah. Perhaps they are just waiting for you to invite them to your Sunday school. We hope each of you will look around the room at school to see if there are any foreign children whom you might make your special friend and perhaps bring to your church and your Crusader meetings.

You should hear these fine Chinese brothers sing "My Country, 'Tis of Thee." America is their country, for they were born here although their parents came from Canton, China. These boys make fine grades in school and are liked by their classmates and their teachers.

We are happy that they are



Three little Spanish-Jewish girls

learning about Christ. Every Sunday finds them in one of our American churches in Seattle. They enjoy their American friends at Sunday school and the American boys like to have them in their classes.

Are there any such fine boys whom you might invite to *your* Sunday school? Perhaps they are just waiting for *you* to invite them.

Crusaders as Friends

By RUBY RICHARDSON

Christian Friendliness Missionaries are eager to have the help of C.W.C. boys and girls in making friendships between American children and those of other races. First find out how many countries are represented in your town or state. Make a map of the world and paste strips of narrow colored paper from their country to your town. Then get acquainted with those in your neighborhood and school, and the first thing you know you have made some interesting new friends. Many of these foreign friends are already loyal Crusaders.

Sometimes the Christian Friendliness Missionaries have Christmas parties for mothers, and this would be a wonderful time for Crusaders to have a party for the

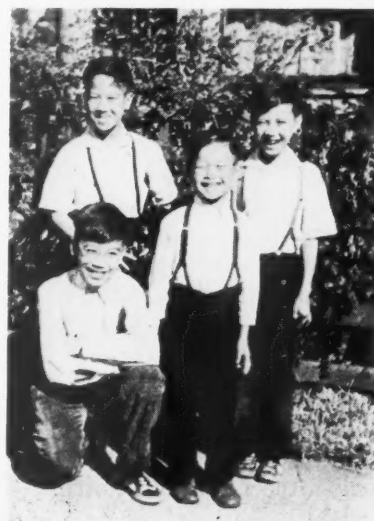
children of these mothers. Have some Christmas gifts and play games of the other lands which the guest children explain and direct.

This year let us all try to get acquainted with foreign people in our own neighborhood not only in the state of Washington, and in all people who are trying to bring the love of Jesus to them, not only the one Christian Friendliness missionary whom you have chosen for your Special Missionary for this year. In this way you as well as I will be a missionary to some who need a Christian friend.

(A mimeographed sheet giving more and fuller suggestions may be secured from the Christian Friendliness Department, 2969 Vernon Ave., Chicago, Illinois.)

Curtains Preach

When Miss Marie Holmes was our Special Missionary two years ago, she asked if our C.W.C. boys and girls would like to send some pretty curtains and balls, etc., for the kindergarten in Nowgong, Assam. About 25 groups sent a special gift for this "shower." When the curtains arrived in Nowgong, poor Miss Holmes was in the hospital in Gauhati with a



Four Chinese brothers in Seattle

broken hip so did not see the curtains until some months later. She has written this letter to thank you, but the pictures that she sent are too dark to reproduce.

Dear Crusaders:

At last I have seen the lovely curtains which you sent for the kindergarten at Nowgong! They are the very nicest curtains I've seen in any school in India. The teachers said they were so pretty and made the kindergarten room so attractive that the teachers wanted to move into the kindergarten or take the curtains for their cottage! You can't imagine what a difference these pretty drapes which you sent made to the room.

But the drapes are not the only things for which the children wish to thank you. There are nice flower boxes at their windows and flowers that grew from the seed which you sent. I have always thought that flower boxes do more than anything else to make a school room pretty. These were made with the money you Crusaders sent for our children. For these, too, and all the flower seed that made the gardens

gay and for the balls and all the other nice gifts you sent us, we raise our hands to our foreheads and say, "Salaam."

The boys and girls in our school in Nowgong are Hindu and Mohammedans as well as Christian. They wonder that the boys and girls of the Christian churches of America are so kind and thoughtful to boys and girls whom they have never seen.

With loving greetings from the boys and girls of Nowgong, and again many, many thanks,

Very gratefully yours,

Marie Holmes

Boxes for Foreign Missionaries

Until the war and commotion has subsided in the Orient, boxes to those countries will be held up. But in sending boxes to any foreign missionaries, it is imperative to follow explicitly the directions on the leaflet "White Cross Work for Children." Much of the work is beautifully done and of great value to the missionaries, so there should be no delay in getting them to their destinations.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

First Prize!

As announced in the September issue of *MISSIONS*, the first prize for year books was awarded to the Woman's Missionary Society of First Baptist Church, Spencer-ville, O. Because the book is based on the 1936-1937 theme, *Roads*, no detailed description will be given here. However, program chairmen will be interested in the following points which won the approval of the judges.

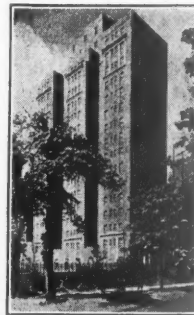
The commendable way the Society worked out its theme into varied units with intriguing captions is the first point noted. Although the national program outline was used, several programs

were changed both in title and subject matter—for example: *The Homeward Road* (mothers), *Garden Paths* (annual garden party), *Winding Trails O'er Hill and Vale* (house party reports and book review), *A Challenge to Travel New Paths* (home missions) and *Stepping Stones* and *The Upward Road* (both on the Negro).

They considered next the individual programs, reporting that *every number of every program is in harmony with the subject of the day and so clearly listed that the veriest novice could adopt and follow the plan.* For an illustration of this, turn to the description of an

earlier series on page 123 of the February issue of *MISSIONS*.

The make-up of the book was a factor also, because—again quoting the judges—the *cover and the pages are all home-made, pointing the way to scores of societies who cannot afford the expense of a printed year book.* The book is 5½ x 8½ inches, the buff-colored cover tied with silk cord. A roadside scene in sepia takes up about two-thirds of the cover. The inner pages are typed, the careful arrangement of the list of topics adding much to the attractive appearance of the book.



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WOMEN OVER THE SEAS

(Continued from page 561)

To Sayama Ma Kyi Aye my letter came as answered prayer. She arrived at Taunggyi in the happiest and kindest spirit and took hold of difficult work. During the two years she has been with us, she has made a success of her teaching, has won the hearts of her pupils, and has made friends in the church. Her service in the Christian Endeavor has been outstanding. In fact, in every situation this Indian-Burmese Christian teacher has stood for righteousness and square-dealing.

Now she is preparing once more to enter Judson College to try for the final examinations. Personally, I am proud to have her on the staff of the school.

In this appropriate season let us give thanks for the life of Sayama Ma Kyi Aye, who has been saved from the narrow, unhealthy confines of the Moslem harem. Although Northern Baptist women have no definite mission work among Moslem peoples, they reach a small percentage of them through their schools and hospitals, and by direct evangelism. In this way they are enabling young women to escape from the unjust practices of Mohammedanism, and to find places of Christian leadership and responsibility.



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TIDINGS FROM THE FIELDS*(Continued from page 563)*

it is hard to say, "There is no room." It seems even harder for them to believe the words. One man was willing to put his little

girl in the same grade she passed last year, because the grade she belonged in was filled.

Again we have a larger enrolment than ever before. There are more than 510 students registered

now, and more than 100 on the waiting list. One of the teachers mentioned this fact in a chapel talk and urged those present to make the most of their opportunity. Two boarding pupils came on horseback from near the border of Honduras. The little girl is seven and the boy about eight. It is approximately 78 miles—a two-day horseback trip and then a five-hour train ride on the third day. The little girl cried when her mother left, but she seems quite contented now. We have more boys and another girl from the East Coast. It takes them 10 days to reach Managua.

I wish some of our boys and girls in the United States could realize what sacrifices are made for an education in Nicaragua.

Thanks to those who have made Colegio Bautista possible, and those who are supporting it directly and helping the students by scholarships, a few more of Nicaragua's citizens are receiving an education.—*Mary Butler.*

"I appreciate the regular (annuity) payments of the Woman's Societies. These have been times when they have been everything to me in financial needs.

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News from the World of Missions

(Continued from page 549)

TRAILER EVANGELISM

to the appeal and contributed to the Society a handsome trailer which was later dedicated on the campus of the Colgate-Rochester Divinity School. This trailer will enable some work to be done that could not otherwise be accomplished unless the missionary had a place in which to sleep.

Rev. Harold B. Lundgren, graduate of Hillsdale College, of the Northern Baptist Seminary and of the Colgate-Rochester Divinity School, is in charge. Secretary W. A. Shanks of Washington, is expecting gratifying results from addition in personnel and equipment for the Baptist forces in his state.

Wedding Bells at Baptist Headquarters

In the chapel of the Riverside Church, New York, on Friday, September 24th, Dr. P. C. Wright, Executive Secretary of the Ministers and Missionaries Benefit Board, and Miss Irene M. Lamb of Hollis, Long Island, were married. Probably every pastor in the Northern Baptist Convention has met the former Miss Lamb. Until her marriage she was for nearly 25 years in the service of the Board. The ceremony was performed by Dr. Clarence M. Gallup. Dr. and Mrs. Wright will make their home in Forest Hills.

Headquarters Luncheon for Miss Brimson

In honor of Miss Alice W. S. Brimson, new Executive Secretary of the Woman's Home Mission Society, a luncheon was arranged on September 22nd by the organizations at New York Baptist Headquarters.

Dr. W. H. Bowler welcomed Miss Brimson into the headquarters fellowship; Mrs. O. R. Judd,

as President of the Society, promised "an ever growing Woman's Home Mission Society under Miss Brimson's leadership"; Miss Brimson graciously responded with a brief inspiring address. She spoke feelingly of the Missionary Training School fellowship in Chicago which she had left, of the delightful fellowship which she had already discovered in New York, and of the need of spiritual power to undergird all our missionary enterprises. For without it, she said, the vast Board and Society machinery which has been organized to do the missionary tasks of Northern Baptists cannot adequately function. She expressed confidence that the denomination had reached the bottom of its missionary decline and is now going forward to greater achievement.

Dr. P. C. Wright closed the meeting with an earnest prayer for God's guidance in the work of the Society under its new leader.

First Missionaries Appointed by Nicaraguan Convention

At the first Nicaraguan Baptist Convention held in Managua late in May, delegates came from all the organized churches, and visitors from many other places. Evening meetings were all very well attended by local people. The convention decided to maintain a missionary, who will live in El Salto, caring for the work there and extending his ministry in the surrounding territory. It is a big field and one of the most promising. The Managua church, while it is rejoicing that one of its number was chosen, will feel keenly the loss. Thus a man and his wife, who had been working in the Sunday school, have now become the first Nicaraguan missionaries.—*Mary Butler.*



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BOOK REVIEWS

(Continued from page 553)

On Growing Old Gracefully, by CHARLES COURTENAY, Chaplain of the English Church in Rome in 1919, when he retired at 70, is a book that proves how life may still be full of verve and humor at 86. These chapters of advice cannot fail to inspire and cheer the old and enliven and instruct all who are on the way. The author states frankly that his philosophy of life is based on faith in God and fellow man. Intimate experience of God in one's life is indispensable in his view to growing old gracefully or happily. Believing that it is the birthright of every old person to be happy, he goes directly to the Bible and Jesus to prove it. Then he takes up various duties of old age, with being cheerful as number one; being useful, keeping well, holding on to our interest in life, and "to take in as much fresh air as possible." Relationships, temptations, problems and storm clouds are cleverly treated, with the prospects of old age completing a picture which is undoubtedly calculated to add to human happiness (Macmillan; \$2.00.)

Caught by the Camera

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Tithers for Three Months

Our Northern Baptist Three Months' Tithing Adventure will begin on December 1st and continue until March 1st. Churches that are adopting this plan, as suggested by the Northern Baptist Convention, may obtain literature on the subject by applying to the state office or to the Council on Finance and Promotion. Pastors and other officers will do well to read what Dr. Francis C. Stifter has to say on the subject of tithing as an approach to permanent proportional giving. It will be found in the chapter of Dr. Stifter's book *Better Baptist Churches* entitled "What We Give." He mentions the case of a church which, as a result of three months' tithing last year cleared off a deficit of \$1,476, reduced the principal of the church debt and raised the level of giving to all church funds.

A Significant Conference on Missionary Education

Early in September at the Hartford Theological Seminary, the Missionary Education Movement held a four-day conference. More than 100 were in attendance to

plan the future program of the movement, including the home and foreign mission books for 1939 and 1940. One entire session was spent in discussing China.

This effective interdenominational coöperative enterprise began 35 years ago as the Young People's Missionary Movement. It has through the years kept steadily at the task of formulating educational policies and publishing educational helps. Its books, pamphlets, and dramatic publications have run into the millions of copies. Each year it does a cash sale business, chiefly at modest wholesale prices, of from \$60,000 to \$90,000. This modest organization under the secretarial leadership of Franklin D. Cogswell, Gilbert Le Sourd and T. H. P. Sailer, has made a contribution to the missionary enterprise and to interdenominational fellowship without which the Christian church would indeed be the poorer.

This year the Movement has published an entire line of new materials on the rural church in America and the work abroad in Moslem territory.

THE LAST WORD

On September 30th the Post Office presented a bill of \$2.00 to MISSIONS for postage due because 100 subscribers had moved to some other address in September and had failed to inform us of the change. If a post card had been sent to the New York office of MISSIONS, 152 Madison Avenue, giving the new address, not only this expense but also extra work would have been avoided.

Accordingly, if you move, please be sure to inform MISSIONS of the old address and the new.

It costs 2 cents extra postage every time a magazine goes to an old address and has to be redirected to a new address.

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